

A TREATISE
of the Immortalitie of
the Soule :

Wherein is declared the
Origine, Nature, and Powers of
the same, together with the state and
condition thereof, both as it
is coniointed and dissolved
from the body.

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Anno Dom. 1576.

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To the right honora-
ble and vertuous Lady, Bryget,
Countesse of Bedforde.



E READE THAT

APPELLES MOVED

With the greate fame and
renowme of Protogenes,
came to Rhodes, and ear-
nestly desiring to see both

the excellent Workeman, and his Workeman-
shippe, immediately vppon his arinall spedde
himselfe to Protogenes shoppe: Who being
gone into the Citie, had onely left an old wo-
man to keepe his house, and a table fixed in
a frame appoynted for a new peece of worke.
This woman being demaunded many things
touching her maister, asked of the straun-
ger (being about to depart) What was his
name, that she might aduertise hir master of
him at his coming home: And hee taking a
pencell, drewe in colour vppon the table a
lyne exceeding fine and smale: And tur-
ning him selfe to the olde woman, Hereby
(saith he) shall thy maister vnderstande
who I am. When Protogenes returned, the

Sy.

Woman

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Woman made report what was done. And he therewithall viewing the excellency of the tyme, by and by knew the artificer, whose face notwithstanding at that tyme he had not yet scene, & gladfomely cryed out: Appellus is come. For he knewe that suche an exact draught could not come from any other.

Creatures
proue that
there is a
Creatoz.

Even so the wonderful creatiō of man fashioned with greate counsaile and wisdomē, and framed with a wonderfull cunning, maketh euident demonstration of the creator: By the vewe whereof, all sounde iudgements

Man is cal-
led a little
world being
an especiall
token of
Gods pow-
er.

are drinen to confesse, that this Worthie worke hath not his being by chaunce, but of an euerlasting maiestie: By whose power, wisdomē, goodnes, and prouidence, he was in the beginning created, and afterwarde conserued and kept. And therefore some of the philosophers termed man with good cause *Microcosmos*, that is to say, a little worlde, being an especiall token of Gods power, goodnesse, and wisdomē, and hauing in him selfe store of miracles and wonders, to occupie our mindes, if we will but vouchsafe to geene the looking on: In consideration whereof the Apostle saint Paule affirmeth that God may be felt and handled in some sorte, euen of those that

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that are blinde, because every one of vs may *Act. 17.*
 haue a lively tast of the grace of God, where-
 by we moue, liue, and haue our being: And
 alleageth out of *Aratus*, that we are the pro-
 genie or offspring of God, adorning vs with
 suche excellency, that he vouchsafed to be
 called our father.

Galene weighing onely the terrene and of mans e-
 nearby part of man, called the corpes or body state dedu-
 which serueth the soule, as the garments are ceth vs un-
 ordeyned for the body: as *Salust* elegantly *Salustius.*
 writeth We vse the empire of the soule;
 & the seruise of the body, the one is *Lact. li. 6.*
 comon to vs with the Goddes, the o- *ca. 1.*
 ther with beasts. He, I say, affirmeth that
 the knowledge of *Anatomic* and structure *Gal. li. 12.*
 of the body, is a meane or guid to bring vs to *de usu par-*
 the knowledge of God, his words are as fol- *sum et. li.*
 loweth. It is wonderfully spokē by *Hy-* *9. de placi.*
pocrates. If you set before your eyes *Hipo. &*
 thends whervnto this frame or work- *Pla.*
 manship of man serueth and is ordey-
 ned, you shal vnderstand that the ma-
 ker hath exactly atteyned them all, &
 hath evidently declared therein his
 mighty power, and great maicsty.

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Profit co-
toynd with
pleasure in
this doc-
trine.

Augu. de
quantitate
anime.

The duty
of a good
man.

It is without controuersy a thing not onely pleasant but exceeding profitable to know the wonderfull composition and connexion of mans body; and to beholde the iust proportion, conueniency and beauty of euery part thereof, especially because it calleth vs to the consideration of that beauenly maiestie, our creator and maker. But the vewe and contemplation of mans soule must needes so farre surmounte and excell, as in substance and qualitie he is more excellēt, even as the body is aboue the garment, the maister aboue the seruāt, heuē aboue earth, or lyfe aboue death. being as saint Augustine writeth of him, the image of God, the King of the body, equiualent with the Angels and beauenly powers: immortall, perpetuall and eternall. So that in respect hereof man is accompted, and is in deede the most noble creature, and cheefe soveraigne of all those things which are subiect to the lawe and rule of nature, and are conteyned within the compasse and course of the same. For albeit he be partaker of heauen and earth, and is delighted in the societie of them both: Yet he being inflamed with an ardent desire of things diuine and celestiall

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It shall, ought to neglect those things that are filthy, vile, and obiect, which brute beastes going groueling, led not with reason, but with greedy appetite to satisfie their bellies, coney and desire. But it is very lamentable to behold how corrupt man oppresseth this diuine and heauenty part, with filthy vices, wayne pleasures, and consuming cares, wherewith being euen clogged and heauy laden, he can not aduance or lift up him selfe towards heauen, but is become, as Daniel saith, much like vnto beastes of the field, &c.

The causes hereof can nor in my opinion be ascribed to any other thing, saving to mans odious, obliuion and wilfull contempt of gods wonderfull workes, which he carrieth continually about him, burying as it were in the grounde those lampes and the lightes, which are able in some sort, to make vs know God, and our selues. Hereof proceedeth such great faults in mans lyfe, so grosse errors in choyce of thinges, such deepe ignorance in the knowledge of matters profitable and necessary: That now a days a man shall find many that follow the lawdable course of lyfe, but almost none at all that can attaine vnto a glim-

J. iij.

messe,

The true
cause why
man is
drowned &
buried in
earthly
things.

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nesse, muche lesse vnto the countenaunce of
truth his selfe. We see the phisition to the ende
that he may eyther cure, or conserue our bo-
dies, and the painter that he may feede oure
eyes with vaine delectation of shewes and
fighis, so bestow great trauell & labor. And
foal mā neglect the knowledge & understā-
ding of the diuine and immortall offspring of
his soule, beeing an especiall meane to adure
him to vertue and to eschew vice?

The great-
test wis-
dom is for a
mā to know
him selfe.

readly as it is the greatest wisdome for a man
to knowe him selfe: so is it the greatest folly
not to know him selfe. Aristotle to the ende
that he might stirre vs to the study hereof,

The nota-
ble saying of
Aristotle of
the contem-
plation of
soule.

affirmeth that all such as busie the selues in
contemplation of the soule, and other di-
uine thinges, are moste acceptable vnto the
Gaddes: her someth so haue verted those
Mordes with greata cause. For there is no
science, no art, no disciplina, no study in the

Ethic. li. 1.
cap. 8.

whole course of mans lyfe, which can wante
this knowledge, and wherein this doctrine
hath not a principall place, and therefore
migt needes be profitable and necessary.

We ought not to doubt of these thinges,
because

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because we perfectly understande not the
actions of the soule, neither can see with
oure eyes the substance of the same: We can
not see our owne eyes, vnder with we viewe
and beholde all other thinges: and yet hee is
ouer vvilfully blynde, that wyll deny there-
fore that he hath any eyes. Neither can
we see with our bodely eyes almighty God,
the creator of all thinges, the gouernour of
heauen and earth, the Protector and conser-
uer of all creatures in an excellent harmony
and order. But when we looke vpon the or-
derly motion of the heauens, the certaine
courses of the starres, the apt composition of
all thinges, and their comely and beautifull
distinctions. Moreover when we consi-
der the change of dayes and nightes, the
course of yeres and seasons, so commodious
for the fruites of the earth, the great num-
ber of lyuing creatures, some serving man for
his food, some for the tilling of the ground,
some for cariage some for apparell, and o-
ther innumerable vses, and finally man him-
selfe the beholder of Heauen, and the
worshipper of GOD. When I saye,

we ought not to doubt of this doctrine, because it is not subiecte to out sight.

We ought
not to doubt
of this doc-
trine, be-
cause it is
not subiecte
to out sight.

Reasons
procuring
credit in
this doc-
trine.

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Lactan. de
opificio dei
cap. 16.

The Philo-
sophers
saye that
man consi-
steth of a
certaine life
nature, and
what is
ment by the
same.

In vesti-
bulo libri
de anima.

Wee consider these and many other suche
things, can wee doubt any longer of the
maker and moderator of .ne same. Euen so
When we consider the Wonderfull powers in
man, to inueme, to learne, to remember thin-
ges paste, and to forsee things to come,
the knowledge of so many artes, which other
liuing creatures want: wee muste needes
acknowledge our soules to be diuine and im-
mortall. Therefore some of the Philosophers
saye, that man had in him a certayne fiste
Nature or Substaunce, which they called a
porcion of Gods spirite and breath. And this
is that marueilous Image of God, after the
whiche man was framed: which shineth
not so brightly in any other creature: Where-
of if euery one would assure and persuaue
him selfe, then religion, iustice, holinesse,
and truth, would flourish and abounde a-
mongest mortall men.

The comoditie of this doctrine is so great,
that no tongue nor penne can sufficiently ex-
presse the same. Melancthon with many
wordes and muche learning commendeth
this studie, because of varietie, profite, and
pleasure of the matter: whose wordes, albeit
contract

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contract and abbreviated, yet in effect are after this manner: Howe sweete and pleasant the knowledge of the Soule is, euen to meane and playne natures, all men as they reade the doctrine thereof doo right well vnderstande. The Nature of man is much delighted with the onely sight of those thinges whiche are sayre and beautifull. As for examples sake, we like well of those persons that are of a iust proportion and freshe colour: and we haue a pleasure to beholde starres, flowers, herbes, and precious stones, pittures, and other excellent workes. And why should not we haue greater pleasure to consider the marueilous and diuine actions of mans nature, their conuenientie and order: especially seeing that this contemplation is very profitable to cōserue vs in healeth, to gouerne our life, and to direct vs in all our affayres and busines. The profite therefore doth augment the pleasure of this doctrine.

If we haue occasion to intreate of the Image of God in man, of Originall sinne, of Freewill, what woundes are inflicted into mans nature: or what power and habilitie there is yet remayning in him. More-

ouer

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ouer if we would speake of the causes and differences of vertues and vices, wee muste needes be mute and dumme, if vve haue not this knowledge: Yea I may safely say, that no

Melan. de
anima.

Gene. 4.

The fable
of Pallas,
Achilles,
and Aga-
memnon.

The fable
of Belle-
phoron and
Pegasus.

age, people, or language could want this doctrine. For our first Parent sitting vppon a greene Turfe, did copiously handle this doctrine in the explication of that sentence: And

his appetite shal be subiect vnto thee. And the learned Poets in their strange and pleasant Fables shadowed the same. For Whil-
lor Homar signifieth that the goddesse Pal-
las stayed Achilles fro striking Agamem-
non, he pointeth out with his finger Reason
and Appetite. And so doth the Fable of

Bellephoron, who could not governe Pe-
gusus, that wilde and untamed horse, before
Pallas had put vpon him a golden bridle. Pe-
gusus signifieth Appetites, & Bellephoron
which they call thyrikon, that part of man
which is higher, resting in the hart: but
this Bellephoron cannot stay Pegasus or Ap-
petite, vntill he haue Pallas golden brydle,
which signifieth reason or vnderstanding.

Finally there is nothing in the whole
world, that containeth so many apparent tes-
timonies

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testimonies and admonitions of Gods maiestie,
as doth the soule of man. For the scale hath
in it the knowledge and understanding of
Number, of Order, of Ratiocination, and
therewithall a iudgement to discern be-
tweene honestie and dishonestie: vvhiche
thinges doe plainly declare that this sub-
stance did not proceede by chance, or of De-
mocritus destinie. The doctrine of the
Soule then teacheth man, that God is the
Creator of all things, that he is a substance,
understanding, and euerlasting, that he is
suche a God as in his Lawe he describeth
him selfe, that he is a iuste Iudge, and a
reuenger of iniquitie, that he hath appoynt-
ed an order in man, vvhiche cannot be ex-
tinguished, that heauie & fearfull tormentes
of the harte and conscience shoulde followe
and vwayte vppon haynous actes and mis-
cheefes. So manyfolde and plentyfull is the
wysdome that issueth from the conside-
ration of this heauy & celestially substance.

The commodities therefore of this doc-
trine being so many and so great, I haue
often and sundry times marvelled, why a-
mong such store of excellent wittes, vvhich
withall

The con-
templation
of the soule
teacheth vs
see God.

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The occasion of this treatise.

Luke. 16.
Math. 25.

Withall this our countrey aboundeth, none haue hitherto vwritten anything in our Englishe tongue of so vworthy an Argument. Wherefore to shende I might confirme my selfe and others in this opinion, I haue collected this explication, and haue laboured to deliuer playne, necessarie, and vholosome doctrine: vvhich vvhether I haue attained or not, I referre it to other mens iudgements. Surely I am not ignorant how vnmeet I am both in witte, learning, and writing, to handle this matter: yet I had rather vtter my barbarous rudenesse, then with fearfull scilence suffer the Truth to lye hidde and secrete: Besides that my conscience extorted of me my confession in this Argument, pricked forwarde as it were with often soundes of these wordes: Give accompt of thy stewardship: and, Thou oughtest to haue put my money to the Exchangers, and then at my coming I shoulde haue receyued myne ovvne vvith aduantage.

And touching the matter it selfe, wherof many haue written in the Greeke and Latin tongue with great varietie of Opinions, (whereby they haue made the thing, somewhat

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what obscure of it selfe, more darke and intricate) I haue alwayes set before mine eyes Gregorius Nissenus, Nemesius, Phillip Melancthon, and Henry Bullinger, as my principall guydes and masters, from whome to swarue or discent, I haue reputed it a great error and offence: and therewithall haue v-sed S. Augustine, Lactantius, Calius S. Curia, With others, as coadunors and belpers: Which thing I liberally confesse, not beeing ashamed to acknowledge by whom I haue profited. Wherein Iohannes Garcaeus dealeth not so ciuillie as were befeeming his learning and calling: who publishing a Treatise in the Latin tongue of the Immortalitie of the soule, hath deliuered vnto vs a transcript out of Bullingers Decades, word for word, which were somewhat tollerable, if he had but once made reuerende mention of Bullinger. In the order and disposition I haue followed mine owne fantasie, and where I haue founde amongst the learned great diuersitie of mindes, I haue omitted the multitude, and proposed those things which seemed vnto me eyther most probable or profitable. And on the other side where I founde an unison con-

what authors were chiefly followed in this worke.

sent

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sent on euery part, I followed the manner of those that walke into the greene Medowes to gather flowers: Who casting their eyes round about, doo looke upon them all, and doo take great pleasure in them, yet they gather those onely which for their vse and commoditie seeme most apte and conuenient: Euen so I haue selected and taken out of euery Writer those things whiche seemed to serue best for this Argument, and haue digested them after my rude maner in this Treatise. For I am not ashamed to confesse these thinges playnely, neither shall it grieue mee to treade in suche learned mens pates, neither doo I weigh the tongues of backbiters, that will saye I write nothing of mine owne. Let them put in writing their owne inuentions, which they may reade secretly, and in the lappes of their owne louers and freendes: as for me, I whiche haue no suche plentifull waynes; will not sticke to digge in other mens mines, and to borrow of their treasures, so that I maye thereby profite the Church of Christe.

Concerning my style and maner of Writing, it is grosse and rude, and therefore can
not

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not escape blame. Some will say, this is indenture
englishe, that is an inkhorne terme, here it had
bene better to haue used some circumlocution,
there is no perfit speech nor sence: Vnto Whome
albeit I might briefly answere, it is more easy to
espie faulces, then to auoyde them, as they should
soone see if they would write any thing them sel-
ues: Yet I thought rather to put them in remem-
braunce what Plato answered in the lyke case:
We onely behold the externall & vtter- *Plato in*
side of diuine natures, much like the gli- *Timao.*
mishing of a candle, or sperkling of fire
a great distaunce from vs in a dark place.
And therefore in the same Author, Timaeus
promising to intreate of the soule, beseecheth
the immortall God, that he mighte vtter
things likely & probable, & not offensive
agaynst the author of nature. And that is
a worthy & memorable saying, We speake of
God and diuine things, not so exactly as
we would, but as we are able. Heere vnto
accordeth Chrysostome: We vnderstand ma- *Chryso. ho.*
ny things touching Gods maiestie, which 2. in epist.
we are not able to vtter: and agayne we *ad Hebra.*
vtter many things whiche we perfectly
conceyue not. If suche miracles of nature
were so unable to expresse diuine thinges: it

¶ I. j.

shall

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shall not greeue me to graunt, that in this translation I haue oftentimes conceyued more then I could vuell vtrer. And although nowe and then I haue followed mine owne cogitations, or rather imaginations, yet I haue bene carefull always to conteine my selfe within my compasse: and trust that although I haue sometime myste the marke, yet I haue not ministred occasion of any damnable errors. I knowe how some inconueniences eyther in matter or wordes, or both, may slippe out of mans penne, whiles his minde is vubolly fixed in the contemplation of things that are hard in the selues, and farre beyond the capacitie of the people. Horace sayde truely:

Bonus aliquando dormitat Homerus,

Atq; opere in longo fas est obrepere somnus.

We haue a common saying, Barnard saw not all things. I do therefore entyerly beseeche the learned Reader, that if he happely espie in my writings any great absurditie, that he would christianly first admonishe the simple Reader therof to keepe him from error: and secondarely that he would aduertise me by word or writing: in so dooing I shall be bound to accompt him among my best freendes: and will according to S. Peters lesson, eyther be ready to render a reason of my doings: or being taught better things, shall

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shall in my next edition (if occasion happen) acknowledge my oversight, and make amends to the studious Reader. For God loueth a frank and free confession, according as the Psalmist writeth: Beholde thou hast loued trueth, and hated iniquitie. &c. And that saying of S. Augustine doth exceedingly delight mee: He loueth himselfe toto peruersly, who can be content that other men shoulde continue in error, to the end that his owne error may be couered.

August. ad
Marcelli.
epist. 7.

These my simple labours I thought to present to your Honour, for many good and iust causes. First, in respect of your Honours husbande my singuler good Patron & master, vnto Whom for his manifold benefites, and large liberalitie so often & many wayes bestowed vpon me, I owe all duetie & service. Secondly for that great fauour and ardent zeale whiche your selfe haue euē from your childhoode borne towards true Religion, and the professors of the same, whiche hath made you willing rather to be exiled from your lands, liuing, kinred, & countrey, then you would be a stranger to Christ, and a banished woman from his temple. At what time with your manifold vertues you were an ornament to Gods church, & a cōmēdation to your cōūtry,

and

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and with your charitable almes & liberallitie,
neuer shut from any that in necessitie approyed
the same, you were as a tender nurse & loving
mother, to the seruantes and children of Christ.

In consideration whereof I haue followed the
maner of Husbandmen, who nowe and then
bring vnto their Landlords some of their deintie
fruite, in token of their reuerence and loue to-
warde them: euen so I your poore seruant, and
husbandman in the Lords vineyard, doo present
vnto your Honour, if not deintie, yet of the best,
and almost the first fruite I haue: and for your
temporall things, do offer vnto you everlasting,
as a publique signification of my study and affe-
ction toward your honor: which I trust you will
accept, according to your accustomed fauour &
clemency, in good part. The Lorde Iesus, that
Archangel of God, who pisebeth his campe round
about all those that feare him, conserue my Lord
your honorable Husbände, your Honour, and all
yours, long and many yeeres, in all blessednesse
and felicitie. Amen. From Excester the second
of March. Anno Dom. 1576.

Your Ladishippes most humble
Iohn Woolton.

Fol. 93. lin. 22. for externall worshipping. reade exte-
rnall and temporall afflictions.



When mortal mā
 doth vevve and consider
 with carnall eyes, the
 whole course of his lyfe
 in this vale of misery, to
 be compassed on euery side with infi-
 nite miseries and calamities: and in all
 times and places to be subiect vnto di-
 uers dreadfull deathes: he often times
 breaketh out in these outragious spee-
 ches: *My soule is werie of this wicked world.*
 And thinketh with him selfe that it had
 bene best if he had neuer beene borne, nor
 runne vpon the rockes of this life, or at the
 least to dye hastely, and so to escape as it were
 (from fyre) out of the violence of fortune.
 They doe vse to vtter that auncient and
 almoste naturall complaynt: Man to be
 borne more weake and frayle, then any
 other liuing creature: who as soone as
 they are brought foorth, can stand and
 walke, and are able to abide the winde
 and wether, sufficiently clothed of na-
 ture. But man beeing bare and naked,
 to be cast as it were out of shipwracke
 into the miseries of this worlde, neither

Job. 10.

Silens.

Cic. 1. sus.

Lact. li. 3.

cap. 19.

Lucr. li. 5.

Plin. praf.

lib. 7.

A. j.

able

Of the Immortalitie

able to moue out of any place, neither to abide the force of the ayre, but hauing neede of all helpe, with weeping and wayling, too foreshewe dolefull estate and condition. For if man doe consider with him selfe the disposition of his body, he doth finde the same to be a receptacle of a thousande kinde of diseases: and in that respect only would exchange life with death. Let him attempt to recouer health, he can neither sweate, nor purge, nor open a vayne without perill, no not so muche as eate and drinke without daunger of surfet or distemperature. Nowe if he looke further abroad, he findeth all thinges not onely mistrustfull, but playnely to threaten him present death. If he take shippe, he is but an ynche from death. If he ryde, his life is aduentured if hys horse stumble. If he walke in the strete, he remembreth Princes to haue dyed with falling of Tyle stones. If he enter into a pleasaunt Garden to solace him selfe, he is in daunger of snakes and serpentes. His house is subiect to burning: his ground to vnkindly stormes and tempests:

tempestes : Moreouer he standeth in daunger of witches, of theeves, of priuie enemies at home, and open enemies abroad, so that a two edged sword (as it vvere) alwayes hangeth ouer his shoulders : whereby he dravveth his breath fayntly, and beeing yet aliue, is euē halfe dead. And whē vnto all these he addeth the remembraunce & consideration of death (whome he seeth by experience to haue rule ouer all fleshe) in a moment to take away the vse of all the orgaynes and instruments of the senses : and to leaue a sensles karcas : wherevnto whether a man put water or fire: or whether it be cutte in peeces with the svvorde, or be deuoured of rauening beastes, or be buried in the ground, all is one, it feeleth nothing. And seeing that *Vitall Cause*, what thing soeuer it is, sodenly to be withdrawen and extinct (muche like vnto flame vwhen the candle is burnt out) at what time he only seeth that whiche is lefte, and is doubtfull vwhat is become of the Vitale cause, for that he seeth no efficacie nor power thereof

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in any other substance or element, he is ouervvhelmed with anxietie and sorrowe of mind, and thinketh him selfe the most miserable of all liuing creatures.

Gene. 2.

Eccl. 12.

Amonges the flouddes of suche trepidation, and feare : vvhat greater comforte can there be to a troubled mind, then an assured persvasion and beleefe of the immortalitie of the Soule, and that the spirite whiche the Lorde did breathe to manne, that he might be a liuing Soule, shall not vanishe avvaye, but remayne a perfecte substance, and returne to God that made it. But amongs all the vvorkes of creation, there is almost none more secrete and hidden from carnall and fleshly reason, then the substance and operation of mans Soule: wherof there hath bene alvvayes many questions & controuersies amonges the prudente and learned men of this vvorlde : and yet vnto this day no fyrme prooffe nor euident demonstration hath ben drawn out of Philosophie to establishe and confirme this proposition. *The Soule*

Soule of man is immortall. For albeit the Philosophers do vse some vvittie and subtil argumentes, vvhich make a shew of likelyhoode and probabilitie, yet are they in deede so feeble and vveake, that they neither satisfie their inuentioners, nether throughly persvade other men to assent therevnto, neither are they of suche force and strength that a Christian man may therewith conuince, and stoppe the mouthes of Ievvish e Saduces, of heathenish Epicures and hereticall Anabaptistes, denying the immortallitie of the soule.

I haue (sayth Cicero) often times read Placit. Cice. tusc.
to his booke of the immortallitie of the Soule, quest. li. 5.
and in some sorte I assent therevnto whiles I
am reading of it, but when I lay aside the
booke, and muse with my selfe of the matter,
all the opinion immediatly vanisheth away:
Neuerthelesse it delighteth me to reade of this
matter: and I wishe the soule were immortall,
but if it be not so in deede, yet I could willingly
be persvaded that it were so. And some
others haue spoken in this manner: Greg. Nis-
The worde of God may be well resembled to senus de a-
statutes and lawes, which we must needes nima et re-
A. iij. credite surrect.

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credite affirming mans soule to be immortall: yet we are not induced by any reason so to thinke, but our mindes are enforced feruently through feare to allowe that whiche is commaunded, not with any willing motion to assent therevnto: Whereby it cometh to passe, that we take the departure of our frendes out of this life very greuously, for that we know not exactly whether this vital or liuely cause be as yet remaining, or not. And that I may omit those that thought mans Soule to be a corporall substaunce, whose opinions I account not worthy the cōsideration in Christes schole, but turne ouer vnto the Epicures style, & come vnto those that haue mainteined it to be a substance incorporall and immortall: there are suche diuersities of opinions and iudgements, that you shall scarcely finde two that agree in one sentence, and say consonantly one thing. Anaxagoras thought it to be a Sincere essence without any comixtion. Ponticus & Heraclitus sayd it was a light. Pythagoras, Aristoxenus, & Philolaus, thought it to be a Number mouing it selfe, or a certayne harmonic of the foure Elementes.

Thales

philosophers & their opinions

Thales helde it to be a *moving substance*:
 Dinarchus an *harmonie*, not of Tunes &
 voyces, but of the foure elements, that
 is to say, a iuste *Temperature* of heate and
 colde, moysture and drines in the body.
 Finally, others had other conceytes
 and deuices, and woulde needes saye
 something, least they might seeme not
 able to say any thing, which are plen-
 tifully cited & confuted by those god-
 ly & learned fathers *Gregorius Nissenus*, *Greg. Nis-*
Nemesius, and *Lactantius*, vnto whom I *senus li. de*
 remitte the readers, desiring a Philoso- *anima. c. 1*
 phicall discourse of these things. Al- *& Nemes.*
 beit I do therewithall admonish them, *de natura*
 that the sayd fathers doe rather there *homi. ca. 2*
 expresse what the soule is. Note then *Lact. de o-*
 what it is: and that saying of S. Hie- *pisi. ca. 17*
 rome touching *Lactantius* may aptly *Hiero. ad*
 in this matter be spoken of them all: *Paulinū.*
That they haue with greater dexteritie con-
uincet the Gentiles, then foundly and strong-
ly confirmed herein one of the cheefe Arti-
cles of christian Religion. Passing ouer
 therefore suche straunge opinions of
 this matter, I thinke it sufficient to put
 downe three most notable & knowen
 A. iiii. opini-

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opinions of the Soule. The first of the cheefe Philosophers, to wit, of Plato and Aristotle: the seconde of the Philosophitions, both of them conteyning some probabilitie: The thirde is of the Diuines, grounded vpon the infallible worde of God,

Plato in
timaeo, Phe
done. 4. de
Repub. &
alijs locis.
Plutar. de
placitis phi
losoph. li. 4.
Cap. 7.

Plato his opinion, as it may be gathered out of diuers places of his workes, is after this manner. The reasonable Soule is a substance intelligible, and moueable by his owne force, to a convenient or consonant number, Indivisible in it self. The summe or meaning whereof in effect is this. The Soule is an incorporal Essence, settled in living bodies, which both moueth them and him selfe, with a temperate number and *Harmonic*. Vnto whome the povver of moving is ascribed: not from place to place, but onely an action and operation in bodies, whiche Plato signifieth by the worde *Moving*. So hee addeth *Number*, not that the soule is any number, but because the substance thereof resembleth the nature of numbers. For as wee imagine

Num.

Numbers in thought and cogitation
onely, without any addition of bodily
substance: euen so we doe conceyue
and vnderstande of the soule. And
seemably he nameth it an *Harmony*,
or sweete agreeing Tune: not that it
doth consist of muscally Harmonie as
Aristoxenus supposed: (which Socrates
confuteth in that work called *Phedon*)
but for that he obserueth an exacte
way and order in all actions and doo-
ings. And this is the substance of Pla-
to his iudgement touching the nature
of the Soule, which all the *Academicks*
embrace with one consent.

Aristotle, when he could not by the
light of naturall reason, perceyue the
substance of the Soule, he framed a
definition very general: and with great
wit and subtiltie he deliuereth vs a rule
of leade to be applied as we list with
the word *Entelechian*, after this maner:
*The Soule is the first Action or the conti-
nuall motion of a body organically, hauing life
in possibilitie.* In which definition that
may omitte the greates contention
amonges the learned touching the wil-
ling

*Aristo. li.
de anima.*

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ting of the woorde, it is too be considered, that *Aristotle* maketh all substances of three sortes: The fyrste is *byle*, vvhiche of it selfe is nothing, but hath power to generation: This he calleth *primam materiam*, the first matter: For that it hath no forme or shape in it selfe, neither is not in anye accion. The seconde kinde of substaunce is a forme or shape, to vvitte, *Morphe* and *Eidos*, vvhcreof the firste matter taketh his beeing. The thirde vvhiche arising of the first matter and of the forme, perfiteth the substaunce: The matter yvill bee more playne by a similitude. Let vs consider the *redde Rose*, vvhich in the beginning of the spring is onelye a harde rounde heade, vvhiche yvee maye call *bylen*, the first matter. Afterwarde yvee see the same by little and little to vvaxe softe, and somewhat to shoote foorth his scarlet lippes, vvhiche they call *morphen*, the forme or the shape. At last vvhcn with kindlye devves and pleasaunte showvers it spreadeth it selfe all a-brode,

brode, and playnely shevveth hys
 beautyfull colours, vve maye call it
Entelecheian, that is too say, the perfe-
 ction as it vvere of the substaunce.
 This is *Aristotle* his meaning of the
 Essence of the Soule, vvherein vvec see
 him accorde and agree vwith *Plato*,
 in that they bothe saye the soule is
 no bodely substaunce. But in this
 they differ, that *Plato* seemeth more
 deeply to haue scene the nature of
 the Soule, vvhilest that hee affirmeth
 the same too be an intelligible sub-
 stance, muche lyke to the nature of
 Number, mouing himselfe as it vvere
 vwith swete harmonye and con-
 corde. But *Aristotle* vevving that
 vvhich vvas obiected vnto him, affir-
 meth the soule too be the forme or
 shape of a lyuing body: but you see
 vwhat a riddle he put forth to be re-
 solved.

In the meane season, lette vs ex-
 mine how vwell these men haue defi-
 ned the soule, least some occasion of
 error be left: the varietie of opinions
 not being thoroughly considered.

Galen

The exami-
 nation of
 former opi-
 nions, and
 first of the
 sentence of
 Plato.

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Galen beeing stirred vp by God to rectifie the arte of Phisicke, which the was exceedingly abused by Emperickes and doltish practishioners, vwho with their baggage, trumpery, and Slibersauses, had almoste decayed and ytterly buried that noble arte: dyd cheefly imitate Plato and Hypocrates, whome he also conferred and compared most diligently, as those his books *De placitis Hypoc. & Plato.* do declare. And moreouer examining the disagreeing mindes, euē to the very grounds, & discerning with good iudgement Vanitie from veritie, seemeth malecontent with so great diuersitie & obscuritie of opinions, and therefore, as the learned thinke, followeth onely or cheefly the doctrine of Plato, who in his booke of a Common wealth, diuideth mans soule into three partes or degrees: for Plato setteth the part reasonable or Rationall in the brayne: The vertue virall in the hart: The Nutritiue or generatiue in the Liuer: And with an apt similitude resembleth thus ech propertie & condition: *The nature of*

Plato in 4
de Repub.

of Man (sayth he) is lyke unto a monster, euen Scylla in the Cicilian sea, whose highest partes are verye like a Virgin, his brestes to a Lion, the lower partes to barking Dogges. Whereof some haue gathered that Plato supposed three seuerall soules to be in man. The lowest is called *epithumeticen*, whose mācion he sayth is in the *Lyuer*, a deuourer, & prone to lustes, much like to dogges: this comprehendeth the facultie *Nutritiue* and *Generatiue*. The middle is callid *Thumicen*, whose abode is in the harte, conteyning the vertue vitalle, and affectiōs: to vvitte, *loy*, *hope*, *sadnes*, *fear*, *anger*, *hatred*, *mercy*, and suche like affectiōs. And touching these two degrees Galene franckly confesseth that they are the temperature of the liuer, and of the harte. The thirde whiche he calleth *Logisticen*, whiche he affyrmeth to be in the brayne, and his powers too bee vnderstanding, memorie, iudgement, and suche like, whereby both powver are ministred vnto the senses, and voluntarie motions are directed. But comming to the cheefe poynt

Galennus
de placitis
hipoch. &
Plato li. 6.

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*Galenus de
fatuu for-
matione.*

*Itē in na-
turaliū fa-
cultatū.*

*Galenus de
causis pul-
sum. li. 1.
De substā-
tia natura.
facultū.*

poynt, he staggereth, and can not tell what to affyrme of the Reasonable soule, vvhether it be the spirite Animall, or a Temperature, or some other substaunce incorporall: for he speaketh therof after this maner: But if I muste needes shewe my opinion touching the substaunce of a Reasonable soule, Of necessitie I muste graunte one of these two thinges: to witte, that it is this Bright, and as it were Aerie bodie: or else, a substaunce Incorporall, but yet vsinge the Animall spirite as her wagon or chariotte. And in other places he doth acknowledge him selfe altogether ignoraunt of the substaunce of the Reasonable soule: and in fine affyrming this tractation to be without the limittes of Phisicke, he referreth the matter to other professions, and so riddeth his handes out of these manycles.

Thus you may breefly vnderstande, what the mooste notable Philosophers and Phisitions thinke of the substance of the Reasonable soule, vvherin hovve farre euery of them do swerue from Christian Religion, or vvhat excepti-

ceptions hath bene taken by the learned against their opinions, I desiste to prosecute at this time: both because it is without the compasse of my profession, and also for that Sebastian Foxe *Seb. Foxe.* in his controuersies betweene Plato *de Aristo.* and Aristotle, hath learnedly & largely *& Plato.* handled the same, where they maye *consentione* finde whatsoeuer is needefull for this *lib. 5. ca. 2* matter. Moste certayne it is that Plato his sentence commeth neereſt vnto our Religion, whiche he is thought to haue eyther learned of the Priestes in Egypt, whither he traueled for knowledge, either els by the reading of Moses, whose bookes are supposed to haue come to his hands, out of whose goldē Mines he gathered those precious stones wherwithal his works are here and there garnished. In whose opinion (albeit the best of all Philosophers) there are noted two errors, whiche because they are very perillous, and mighte the rather infecte the Readers, by meanes of the great credite and authoritie whiche the very name of Plato carrieth, I thought it not amisse to

to put downe the animaduersions of a good Diuine, and excellent Philosopher touching the same.

Albeit Plato thinketh rightwel in that he holdeth the reasonable Soule to be immortal: yet there are two faults committed by him. The first is that he feyneth three distinct and seuerall Soules, which are not so in deede, but only natural powers of the three principall members of the body: euen of the Brayne, the Harte, and the Liuer. The seconde fault is in that he confoundeth the proper and peculiar actions of the soule, with the power or vertue Intellectiue, which is in the brayne, or with the actions of the inner senses which are also in brute beastes, as *Philo Indeus, Plutarchus, & Theodorus Gaza* doe most euidently proue. All godly men therefore are to be admonished, that they make a difference betweene the Reasonable soule and her actions: and the vnderstanding or intellectiue sence, whose place and dwelling is in the brayne. For the Reasonable soule seiorneth & seuereth man from brute beastes,

beastes, and consisteth of two partes,
that is of the Mind vnderstanding, and
of the Will vvorking voluntarily. The
Actions and operations of the minde
doo differ from intelligente sensitiue,
or from the interior senses, foure ways.
First in that the power & operations
of the Minde are inorganical, that is,
perfect of themselves, without any cor-
porall instrument. Secondly, the *Noty-*
ca or knowvledge of many things are
as it were ingendred and bred in the
Soule, whiche are the fountaynes and
orgayns of artes and doctrines. Third-
ly, the Soule apprehendeth vnderstan-
ding, knowveth and iudgeth as well
thinges vniuersall as singuler: vvheras
intelligence sensitiue apprehendeth
onely singuler and simple obiectes:
vvhich we see in brute beastes. As for
exâples sake in Foxes, who in the win-
ter time desirous too passe ouer anye
great riuer, doo lay their eares close to
the banke side, and if they heare the
streame fleeting, they think with them-
selues that the vvater is not yet conge-
led and frosen, and therefore will not

B. j.

aduen-

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adventure too take the water. Touching Dogges, it is apparente howe truely they discerne betwene Obiects. The examples also of Darius his horse, of the Camell kylling the horseman, and of Androdus seruantes Lion, are righte vvell knovven. And albe- it there be but a small shadowe of intelligence sensitiue in brute beastes, yet vvee maye gather by the premis- ses, that there is no small difference betweene the Actions and Opera- tions of Mannes soule, and Intelli- gence sensitiue. Fourthlye, the Acti- ons of the Soule haue their reflexi- ons, vwhereby shee examineth and iudgeth her inuentions, cogitati- ons, and accions. Whereas it is not so in the intelligence sensitiue. And by these foure thinges vvhyche are proper and peculiar too the Reaso- nable Soule, Manne differeth from brute beastes, too vvitte by actions Inorganicall or Spirituall, by No- tyces or knowvledge vvliche are in- gendred vvith vs, by the apprehen- sion of thinges vniuersall, and singu- lar,

lar, and by reflexion that is by considering and examining things done or diuised.

The Philitions argue thus agaynst vs: The Actions of the Reasonable Soule are impaired and diminished, vwhen the brayne is distempered, or the Animale spirite is dysquieted, as we see it come to passe in those that be Melancolike, phrentike, or drunken. Therefore the Reasonable soule differeth nothing from the tempera-
ture of the brayne.

I aunsvveare vnto the Antecedente, the Mynde dothe not erre of it selfe, nor primarily, but by accident, and as it vvere secondarilye, vwhen the Brayne is distempered, and the spirites Animall disquieted. For the Mynde hathe in it selfe Primaritie, Notices, and knowvledges, which it retayneth, and iudgeth of things immediatly: But of suche thynges as comme by experience, that is too saye, Externall thinges, and suche vwhyche are perceyued by exterior senses, it iudgeth Mediatelye,
B.ij. and

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and not othervvise then the interior senses doo conceyue : whiche are the chiefe & nighest ministers of the soule. Nowve for that the soule iudgeth not of these externall thinges , but by the exterior & interior senses it commeth to passe, that if they open and propose thinges aright, then the soule pronounceth sincerely, but if they erre, then the soule geueth sentence accordinge to their informatiō, not for that the soule is subiect to the distemperatures of the brayne (for it is spirituall, and can not be corrupted with any corporall substance) but for that the interior senses doo offer vnto the soule colorable and false shewes and similitudes, and so deceyueth the minde , simple and sincere in it selfe, but iudging of obiectes as they are proposed by the senses. For examples sake let vs consider *Aiax*, vvwhose brayne beeing distempered, the interior senses which are moued by the brayne, do erre, and are not able to discerne betweene externall obiectes : and therefore hee runneth vpon hyrdes of swine, whō he thought to

to bee *Vlisses* souldiers, and killing a
Ramme, supposed that he had slayne
Vlisses. The soule notwithstanding all
this, in it selfe iudgeth vprightly. *That*
manifest iniurie is to be reuenged, but
the interior senses erre, and are decei-
ued by meanes of the Obiectes of the
exterior senses, exhibiting vnto the
minde colorable similitudes and Ima-
ges of externall thinges. Hitherto my
Author, which I haue the rather putte
dovvne, least the Readers carried with
the authoritie of Plato, should imagine
that there be three soules, distincte in
nature, kinde and place: cyther led by
Aristotle & Galen, should suppose the
faculties or powers, Vegetatiue sensi-
tiue, & intelligence sensitiue to be the
proper powers of the reasonable soule,
vvhereas in decde they are but the na-
turall powers of the principall partes
of mans body, contained in the second
kinde of qualitie. But for that I maye
happily haue better occasion to pro-
secute this matter hereafter in his pro-
per place, I will proceede vnto the de-
finition or description of the reasona-

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*Lactanti-
us de opifi-
cio.*

ble soule, wherein I haue almost no help
of the aūciēt fathers, who for the most
parte seeme vnwilling to proceede to
any definition. And Lactantius con-
stantly affirmeth, that humayne rea-
son is not able to comprehend the na-
ture and power of the Soule. And ther-
fore those men haue not swarued from
the truth, who thinke that mans Soule
cannot be inclosed in any definicion
exactly and absolutely. Yet her natures
and powers may be as it vvere shado-
wed, and after a sorte represented, by
the actions, vertues, and qualities at-
tributed vnto it in the holy scrip-
tures.

*Origines.
August. in
definitioni-
bus.*

Origen defineth it thus: *The soule is a
sensible and mouable substance.* Augustin
thus, *The soule is a substance created inui-
sible, must lyke to immortall God, hauing no
other image but of his creator.* Melanctho

*Melan-
cthon de
anima.*

thus, *The reasonable soule is a spirite intel-
ligible, being the one part of mans substance:
and dyeth not when it departeth from the
body, but is immortall.*

In this laste defynicion, I see no ne-
cessarie thing wanting, yet for that it

is short, and therefore may happily
seeme obscure to suche as haue but the
knowvledge of the Inglishe tongue,
for vvhose vse onely I trauell in this
argument, I thought most conuenient
to propose a large description thereof
dravven out of the holy scripture and
syncerest vvriters, vvhich shall ordre
and dyrect thys treaty and discourse.

*ex Grego.
Nisseno.
Melantho
Bullingero
Strigelio.
Garseo et
alijs.*

The reasonable Soule of manne, is a
spirituall or incorporall Substance,
and the one parte of manne created
of God, beeing povvred and spreade
throughout the body as the lyght is
in the ayer to be the breath of lyfe,
and a lyuing soule, vnderstanding, rea-
soning, iudging, discerning good from
euill, vertue from vice, apprehending
and feeling by certaine organes or in-
struments all sensible thinges styrring,
mouing, and quickening the body,
not subiecte to corruption, but im-
mortall and eternall, disposed neuer-
thelesse to good or euill, vvhereby it
procureth eyther euerlasting death,
or beeing iustified by faythe in the
Sonne of God, obtoyneth eternall

*An exam-
ple & large
description
of a reasona-
ble soule, e-
uery parte
or rather
word here-
of is dis-
coursed me-
thodically
in the trea-
tye follow-
ing.*

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life, vvhiche being separated from the body suruiuet, and sleepeth not, but eyther is in ioy or payne, and looketh for the resurrection of the dead, at at what time the spirite shall returne to his owne proper bodye, and dwell eyther with the blissfull Lorde, or with the cursed seed perperually.

Amistery.

*Iustinus
martyr.*

*Athana. in
Symbolo.*

*That rea-
sonable sou-
les are sub-
stances.*

Man vvas so made and framed in the beginning, that he should consist of body and soule, to be an Image or representation of the wōderfull vnion of the diuine and humaine nature in Christ. For as our body is the instrument or orgayn of the soule, by and in which she executeth hir proprieties, so that the reasonable soule and the body is one man. In like manner is the diuine and humaine nature one person, and the Deitie hath so knit vnto it selfe the humanitie, that for this indissoluble copulation, all the Elect being as it were slippes and graffes, are quickned & comforted by and in him beeing the stocke or body of the tree.

There haue bene some of this opinion, that the soule is no substance, but onely

onely a qualitie or liuely brèath in mā
 vanishing avway. But the holy scrip-
 ture agnifeth the soule to be a very
 substance, Christe our sauour beareth
 witnesse that the soule maye be tor-
 mented in hell fyre, which is set before
 our eyes in the Gospel by the example
 of the riche Glotton. The Lorde him
 selfe who can not lye, sayth vnto the
 theefe vpon the crosse, *This daye thou*
shalt be with me in Paradise: whiche can
 by no meanes be vnderstanded of the
 body, but of the soule, for in body the
 theefe did hang vpon the crosse. And
 that holy Apostle and Euangelist S.
 Iohn, sawe vnder the Alter the soules
 of suche as were killed for the worde
 of God: he also hearde them with a
 loude voyce, saying, *Howe long Lorde*
which art holy and true, dost thou iudge
and auenge our blood on them that dwell on
the earth? And it was sayde vnto them, that
they shoulde rest for a little season, untill their
felowe seruantes and their brethren that
shoulde be killed, even as they were, were
fulfilled. Which words cannot be taken
 of any vanishing qualities, but of
 meere

Math. 10.

Luke. 16.

Luke. 23.

Revel. 6.

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meere substances: it followeth then that soules are substances.

Whether y
souls be a
corporall or
a spiritual
substance.

This cor-
porall sub-
stance is cal-
led a spirit.

Joel. 19.

Luke. 23.

Mat. 27.

Act. 7.

Now concerning the maner or kind of substance, it is without all doubt incorporall or spirituall, not compact of the foure elymentes, as our bodyes of flesh are, but it hath a proper and peculiar nature so formed and framed that the essence therof is more excellent then any mundane massy substance, vvhich cannot be felt or touched vwith mannes senses: but may be conceyued vwith the mynde and reason by her povvers and operations. This incorporall substaunce is called a spirite, as it is vwritten of Christ: and *Jesus sayde it is finished, and bowing downe his head, gaue vp his spirite.* And he crying out a loude, sayde: *O father into thy bandes I commend my soule.* And in like manner Saint Stephen the firste martyr cryed saying: *Lorde Iesus receyue my spirite.*

And I see not howe I maye more playnely expresse of vwhat kinde or manner of substance, the soule consisteth then to say it is a spirite, ha-
uyng

nyng his proper and singuler essence created of God, differryng very much from the terrene and corruptible substance of the body, vvherein the soule lyueth, vvhenceof that reuerende father Augustin hath vvrithen godly and learnedly after thys maner.

Aug. in e-

I am certaynely perswaded that the Soule *pisto. ad*
is a spirituall substance: Albeit I knowe Hierone.
many dull wytties cannot conceyue the same. et de quan
And for that I meane not to contende a- *titate ani-*
boute woordes, the matter being appa- *ma. ca. 1*
rent. I reason after this manner. If eue-
ry substance be a body, or by what other
apte name that is termed which after a
manner is in it selfe, then surely the soule is a
bodye. But if nothing be a bodye but that
whiche standeth and moueth in distance of
places, in length, bredth, and depth, in suche
sorte that the greater parte occupyeth a
greater place, and the lesser parte a lesser
place, and be lesse in parte then in the whole
then surely the soule cannot be sayde to be
a bodye. For the soule is spreade througheout
the body which it quickneth not by any locall
place but by a vitall or lyuely intencion. For
the

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the soule is totally in euery parte of the body, neither is it lesse in the lesser partes, nor more in the greater partes. Which thing may appeare by this, that if it happen any man to pricke with a pinne or needle any one part of the body, the soule spieth it out of hand. And whereas one onely place in the fleshe is annoyed: yet by the intention of the soule, whiche is (as hath beene sayde) totally in euery parte, it is caried into euery limme and member. Wherefore if the soule may conueniently be called a body, yet surely it is not like elementall bodies. Hitherto Augustine. I for my part thus thinke, as Angelles haue their distinct effence, neither are elementall: euen so that mans reasonable soule hath a peculiar substance differing from other spirites, more excellent then any mundayne or elementall matter, and suche as cannot be conceyued by the phantasie or imagination of any corporall similitude: nor yet set out exactly and worthely vvith the penne or tongue of any mortall man.

But whereas I affyrme mans Soule to be spirituall, and without any terrene sub-

substaunce, yet no man ought to gather thereof, that it is a parte of God, or fashioned of his substaunce. Of the whiche opinion the Stoikes were, as it is euident by Epiphanius: & some Christians also, grounding them selues vppon the texte, *For we are also his generation.* Agaynst whiche opinion there are many stronge argumentes. Augustine sayth, *That God cannot be seene but with the mind: neither is he seene as a mind.* Moreouer, the Soule desireth to see God but as a thing of another nature. Besides this the Soule remembereth, forgetteth, increaseth, and diminisheth in knowledge, now knoweth, immediatly knoweth not, nowe desireth, and afterwarde abhorreth: and to conclude, it is mutable, variable, and declining to the worse. But the maiestie of God is not subiect to mutabilitie. Whiche argument is of great efficacy, and is therefore often vsed of S. Augustine. And that golden-mouth doctor Chrysostome sayth, that those men aduance mans Soule too much, who affirme it to be a parte of Gods substaunce: And agayne, that others thinke very slenderly of it, supposing

Epiph. aduersus heres. quint.

Act. 17.

August. in Psal. 41.

August. in Epi. 28. ad Hieron. & de Ciuitate

Chryso. in Cene. Homili. 13.

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posing the soule after death to enter into the bodies of moste vile and brutishe beastes.

Gene. 2.

*Hiero. in
epist. ad
Marcel.*

The Manichies & Priscilianists reading that God breathed into man a liuing soule, gathered therof that soules were discended or deriued of the very essence & substance of God, as though some portion of the Diuinitie flowed or issued into mā: Which lewd dreame the Anabaptistes and Seruetians would reduce into the Church: But the error as it is diuelishe, so it is palpable and grosse, & the absurdities arising thereby may be espied euen by the vnlearned. For if the Soule be deriued of the substance of God, it consequently followeth, the substance and nature of God to be subiecte not onely too affections, but to ignorances, Concupiscence, and all other kyndes of vyces. Doubtles there is nothing more vnconstāt then man, whose mind is not only encombred, but also dravven hither and thither with contrarie motions: For sometime hee doubteth through ignoraunce, sometime

time he is overcome with temptations: all which thinges we shall ascribe vnto God also, if we asserme mans soule to be a deriuation or influence from the substance of God. I thought it convenient to note in few words that fond opinion of the substance of God in mannes soule, that the godly mighte rightly conceyue and vnderstand such sentences as these: *Men doe descend lineally from God: or Men haue some portion of the heauenly nature within them,* to be spoken not of substance, but of qualities, wherwith we are adorned.

Aratus.

Actes. 17.

Cal. in in-

stin. li. 1.

cap. 15.

sect. 5.

Notwithstanding mans soule is neither part nor substance of god, yet it is rightly and truely written, *That man was created after Gods Image and likenes,* which cannot be expounded of the body for that god hath no body nor limms, but principally of the soul, which after a certaine maner is a most liuely & absolute representation of God. It is not to be denied, that the external shape & proportion of the body doth both disioyne vs from vnreasonable creatures, & enioyne vs more nigh vnto God, as
the

The soule created after Gods Image or likenes.
Gene. 2.

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*Ouid. me-
tamo. 1.*

Eph. 4.

*August. de
essentia di-
uinitatis.*

*Leuit. 12.
Eph. 4.*

*what time
soules be
created, and
of their en-
trie into
the body.*

the very Paynimes haue collected that the Image of God in man, if not only yet properly, noteth that perfection wherewith Adam was adorned in the state of his innocencie, at vwhat time he excelled in reason and vnderstanding, had affections agreable to reason, and all his senses obedient to a iust cōcuniecie and order: very liuely expressing in Indewmentes the excellencie of his Creator. After this maner doth S. Paule expounde Gods Image, saying: *Put on the newe man whiche after God is created in righteousness and true holynesse.* And S. Augustine. *The Image of God in man is referred to the worke of righteousness, according to the woorde of the Lorde in the Lawe, Be you holy, for I am holy, whereof S. Paule speaketh thus, Be renewed in the spirite of your mindes. &c.* But of this matter, if God permit, I shall intreate in another place.

Here ariseth a question of the premisses: for whereas it hath bene declared that mans soule consisteth not of any elementall matter: nor is any parte of Gods substance, but of an especial

pecial effence framed after gods image
and similitude, some man may hap-
pely demaunde from whence the
soules doth come, at what tyme, and in
what maner they enter into their bo-
dyes. Neither is this question lightly
to be overpassed, for it hath byn hand-
led in many ages, and namely in the
tyme of Saint Hierom, and S. Augustin,
partly by the Maniches, who supposed
that every mā had two soules, the one
from the good God, the other from
the foule feende: and partly by reason
of the Pelagians, who busily and bold-
ly searched in what sort originall sinne
is deriued from the parentes into the
children, whether by the body or by
the soule. S. Hierome reporteth that
there were many and dissonant opini-
ons of the origine of the soule, which
he cyteth in this epistle to Marcellinus
and Anapsychias. 1. The first opinion
is that soules were heuenly, and from
thence descended into mens bodyes,
the authors hereof were the auncient
philosophers, as well Pithagorians as
Platonistes, and Origen also who fol-
C.j. lowed

*Hierom epi-
pistle. 5.*

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lowed their steppes.

- 2 2. The second opiniō, that the soules issue out of Gods very substance, as the Stoyckes, and after them the Manichies and Priscillianistes supposed.
- 3 3. Thirdly, some diuines sayd that all Soules were created together in the beginning, and that they are kept and preserued of god vnder safe custodie, and afterwarde sent dovne vppon occasions into newe bodyes: a monstrous and phomaticall opinion.
- 4 4. Fourthly, that they descende and spread abroad of the first braūch, that nowe as bodyes springe and multiply from the body of the firste man, euen so that Soules doo descende of the soule of the firste manne: of thys mynde vvere Tertullyan, Apollinares, and many learned fathers of the West church.
- 5 5. Fiftly, some helde it for an vndoubted trueth, that soules are created of god dayly and howerly, and so to be destinate, and sent vnto their pro-

proper and peculier bodyes, vvhē they
are perfited in their mothers vvōbe. *August ad*
Thus farre in sence S. Hierome. And S. *Macellinū*
Augustine reporteth in many pla- *epist. 7. &*
ces the same opinions, sauinge that *ad Herr. e.*
he omitteth the seconde (vvhē of I. *pist. 82.*
haue spoken sufficientlye before).

And discoursing the other fover in
another place, hee playnely sayth that *Aug. lib.*
hee cannot tell vvhāt to say of the *1. de origi-*
Orygine of mannes soule: And a- *ne anima.*
gayne, I knowe not howe my soule came *ca. 15.*
into my bodye: For I did not giue it vn-

to my selfe. But hee that gaue me my
soule, knoweth, whether he deriued it from
my father, or whether hee created it new
as vnto the first manne. *Many of the olde fa-
thers thinke
y partes of
the childe to
be absolued
in the mo-
thers vvōbe
before the
creation of
the soule.*

The firste and laste opinion is re-
ceyued by diuerse aunciente vvriters,
vvhō affirme that God frameth a-
newe euerye momente reasonable
soules, at suche tyme as the childe
is in bodye parfyted in his mothers
vvombe, (vvhich, as they gesse, in
a manne childe is aboute the four-
ty daye, in a vvoman childe aboute

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Gene. 2.

Psa. 33.

Elle. 12.

Iohn. 5.

Iob. 10.

the 90 day). They grounde their opinion vpon certaine places of Scripture: The Lorde made manne of the dust of the earth, and breathed in his face the breath of lyfe, and the man was a liuyng Soule. In the first man we may see a generall example, and as it were a certen law of creation in the posteritie. Fyrst the body was fashioned of the ground as of the matter: that being done, god maketh the soule, and placeth it in the body. And for the further confyrmation of their opinion, they produce other places of scripture. He fashioneth their spirites euery one: and the spirite shal returne to the Lord that made it: and my father worketh hytherto, and I worke: and thy hands haue made me & fashioned me round about, and wilt thou destroy me. Hast thou not powred me out lyke mylke, and turned me to cruddes lyke cheese? Thou hast clothed me with skynne and flesh, and ioyned me together with bones and synewes, thou hast giuen me lyfe and grace, and thy visitation hath preserued my spirite. And they argue out of the lawe of Moses made for the punishment of those that should happen

Exo-21.

pen to strike women great with child,
which they alledge after this manner:
If a manne hurte at woman wyth childe
whereby the infant commeth foorth per-
fited, he shall giue an eye for eye, to he for a
tooth: but if it come out vnperfited, he
shalbe punished: whereby they say it fol-
loweth that the soule is not vnited vn-
to the body before the lymmes be
complete and fynished. And so they
conclude the spirite (or as they call it,
the soule) Vegetatiue and Sensitiue in
Generation to descende from the pa-
rents, and the reasonable soule not to
spring of the vertue or power of any
matter: but dayly and singulerly to be
created of God, and to be conducted
into the infant in the mothers wombe
after the composition and perfection
of the body.

But albeit the former opinion haue
graue and learned patrons. Yet there
are many that with probable reasons,
and authorities of holyc scriptures
would seeme to canell and disproue
the same. And that I may omyt many
of the new writers as well Catholykes

Many lear-
ned fathers
thinke man
soule to be
a deriuatiō
or offspring
from their
parents by
generation.

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*Hieron. in
epistola ad
Marcelli-
num,*

*Sebastia-
nus Foxus
de cōsensio-
ne Arist. et
Platonis.
li. 5. ca. 3.*

*Theodore-
tus Cyren-
sis de curā
Grecorum
affectus. li-
ber. 5.*

as protestants, (for I willingly abstaine
frō odious speches): diuerse aūcient &
learned fathers both of the east & west
churche, as Tertullian, Apolinarius,
and Gregorius Nissenus are of ano-
ther iudgement, who affirme that
mans Soule commeth extraduce, and
hath his origin together with the bo-
dy: whervppon I muche maruell what
moued Sebastianus Fox, a famous Phi-
losopher in his bookes of the Vnion
of Aristotle and Plato, to write that
Gregorius Nissenus doth confute this
opinion; seeing that he of all other
doth most earnestly maynteyne and
defende the same, as it shall hereaf-
ter appeare: and euen so he is mista-
ken, in cyting one booke of Moses
for another, as Leuiticus for Exodus,
and in the allegation exceedinglye
corrupterh the texte. But happely
his mynde wholly intent in deepe
cogitation of that vveyghty mat-
ter, wherein hee vvas busied, he put
downe Gregorius Nissenus, for Theo-
doretus Cyrensis (in whome I finde
hys authorities and argumentes) or
was

was deceiued with some *trāscript* out of *Thomas Aquinas*, or els followed the opiniō of *Aquinas*. the vniuersity, vvherin he studyed. But, *cōtra gen-* that the trueth among so greate di- *tes. li. 1. ca* uersitie of iudgementes maye the ra- 86. ther appeare, I vvyll selecte the cheefe argumentes vsed by eche partye for the confrmation of their opinions, vvhiche beeing vwith some consyderation vveyghed and examined, the studious Reader maye see vwhat is to be receyued or refused in this controuersy.

And fyrste touching the scriptures, vvhiche they alledge to proue that God createth the soule after the formatiō of the body, the aduerso parte affirmeth them to be forced to that whereof they cary no shewe at all. For as Salomon affirmeth with *Isay. Esa.* that the Lord made all spirites, so the same *Psa. 33. et* Salomō with David & Iob do affirme, 139. that he made their bodies: but that *Iob. 10.* the soule is not created before the cō- *Wisdo. 7.* position of all the partes of the body, those places haue nothing at all. And if they would gather of the Analogie,

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or likenesse of the creation of mā, because God first created the body, and then sent the soule into the same, that therefore the body is before the soule. Nemefius sayth, that suche swarue from the truth, and that they vvante both scripture and reason. And surely it doth not appeare that God in that his order of working, did appoynte as it vv ere a perpetuall lawe in viuification and procreation of mankinde.

*Nemefius
de anima.
cap. 2.*

*Hieron. in S. Hierome sayth, Out of doubt into A-
epistola ad adam the soule came by the breathing of god,
Pamech. but we reade not that he breathed any soule
into Eue, where had she her soule then? Cain
and Abel, the sonnes of our firste parentes,
whence had they their soules? The order
of procreation seemeth rather to bee
determined stedfast in this sentence :*

Gene. 1.

*And God blessed them, and sayd vnto them:
Bring forth fruite, and multiplie, and fill the
earth. &c. The speeche of our Sauour
Christe in the Gospell of S. Iohn hath
some shew for their opinion : but vn-
to suche onely as haue neither bin cō-
uerfant in the olde writings, neither
in conferring the holy scriptures, My*

Iohn. 5.

father

father yet worketh, and I worke: (say they)
 Ergo, God createth soules dayly, and as
 in the beginning, sendeth the into the
 body after the perfectiō therof. I omit
 to examine their consequence, and wil
 rather shew how grossly they misunder-
 stand that place of S. Iohn, which hath
 neuer bene expounded of Gods wor-
 king in creation, but in prouidence &
 protection, for euen Eunomius and S. *Nemes. de*
 Augustine, who mainteine the creation *anima.*
 of the soule after the body, albeit vn- *cap. 2.*
 cōstātly, write therof after this maner: *August. in*
 For whereas it is written that God did reſte *epi. 28. ad*
 from his workes, that is to be vnderſtanded *Hieron. de*
 from the creation of new creatkres, and not natura &
 from the regiment & protection of the ſame, origine a-
 for in the beginning he made thoſe creatures *nimaram.*
 that were not, and ſo ceaſſed frō making any
 new kinds of liuing things, that afterward he
 might create & make al that he would make, *Omnia iā*
 of thoſe thinges which he had already made. *facit deus*
 So that both the ſentences are right true: He *ex Tra-*
 reſted from all his workes: And my father *duce.*
 yet worketh, and I worke. Nowe where- *Gene. I.*
 as they thinke that place alleaged be- *Iohn. 5.*
 fore out of Moſes, to proue their Af-
 ſertion,

sertion, where they inferre by the di-
uersitie of punishments there appoy-
ned, vwhen the childe commeth out,
his partes perfect or vnperfect: some
greater thing to be in the childe after
the perfection then before: for if it
come out vnperfect, the offender shall
be onely chastened and corrected, but
if it be perfected, he shall geue eye for
eye, tooth for tooth, life for life, &c.
In deede if the place were as they al-
lege it, it were vworthy of deepe con-
sideration, and carried vvith it some
probabilitie: but the text is after this

Exod. 21. manner: *If menne striue and hurte a
woman with childe, soo that the childe de-
parte from her, and death followe not, he
shall bee surety punnished, according as the
Iudges determine. But if death followe, then
thou shalt geue life for life.* These are the
strongest autorities of scripture which
they produce for the establishing of
their opinion.

Ex Luth. But let vs see what argumentes
Stigelio, are vsed to ouerthrowe their opini-
Greg. Nis. ons, that suppose the soule to be crea-
Terent. ted

ted after the bodye. Firſte they ar-
 gue after this manner: God dothe
 earnestly hate ſinne and Iniquitie:
 but if God create Soules polluted
 vvith orriginal ſinne, then he createth
 that vvhicke him ſelfe miſliketh, The
 Scripture affirmeth all the creatures
 of God to be good: but if wee ſaye
 that God dothe create ſoules infec-
 ted vvith originall ſinne, we affirme
 the creatures of God not to be good,
 and ſo wee make him to bee the au-
 thor of ſinne, and to deſire iniqui-
 tie. Moreover God createth ſoules
 eyther holye or vnholye: if he crea-
 ted them holy, vvhen then drevve
 they their corruption? If you ſaye
 from the body vvhen they are inclo- *Melan. de*
 ſed in the ſame, you aunſwere verye *anima.*
 coldely and ſlenderly: For then it
 wyll ſolovve that Subſtaunces cor-
 porall are ſtronger and myghtier
 then Subſtaunces ſpirituall: and be-
 ſides there is no handlyng or tou-
 chyng bevvene the bodye and the
 ſoule, but as they doe call it ver-
 tuall: yvce ſee that the Spirituall
 natures

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natures are not infected by thinges Corporall, for neyther the Maiestie of God, neither angels and heauenly spirites, neither the sunne in the element, spreading them selues into most lothsome and noysome places, are any whit thereby distayned or polluted. But if you say that the soules are created of God, and sent into their bodies vnholly & polluted with originall corruption, then you runne vpon the former rockes, in making God to be the author of sinne. They adde further, whē the scriptures speake of the sinne of men, & of Regeneration: then they speake also of the whole man consisting both of body and soule, as, *I am conceyued in Iniquitie, and in sinne hath my mother warmed me: and Onlesse a man be borne agayne of water and of the holy ghost, he can not enter into the kingdome of heauen.* The whole man must be borne agayne: And therefore he vvas firste borne both in body and soule.

psal. 51.

Ioh. 3.

The reason
of suche as
affirme
mans soule
to continue
ex traduce
in generatio

Hitherto you see asvvell authorities and reasons of suche as maynteine that Soules are created after the perfection

fection of the body, as also the argu-
mentes of the Aduerse partie to ouer-
throwe the same : It consequently
follovveth that I nowve also speci-
fie their Argumentes that thynke
mennes bodies and soules doe des-
cende of the bodies and soules of
their Parentes in Generation (and
as they call it) *Ex Traduce*. And firste
the woorde *Tradux* is properly taken
for one substaunce breeding and in-
gendring of another : but as it is v-
sed of Ecclesiasticall writers, it is no-
thing else but a Metaphore, or tran-
slation taken from Vynes, vvhiche
doe spreade abroad their braunches
verye large and longe from theyr
Truncke or bodye, and in folde and
wrappe them selues about. Occur-
rauntes a farre distaunce from their
rootes, and yet doo springe and are
deryued from the same : euen soo
(say they) it fareth in the posteritie
of mankinde, whiche in bodies and
soules descende by propagation from
their Parentes.

Of this opi-
nion are
Tertullian
Apol. Cy-
ril. Iustin.
Martyr,
Greg. Nis.
Lutherus,
Stigelius,
Seluc.

And

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And whereas some would infer hereof that mans soule should be mortall and subiect to corruption, if it come by propagation from the Parentes, they beate their owne shadow. For no man affirmeth that the soule beeing a substance incorporall, is ingendred by the body being a substance corporall: but as in geneatiō the soule Vegetatiue & Sensitiue come by propagation: even so as aptly and conueniently it may be sayde of the Reasonable soule, that it descendeth into Infantes by propagation, but not from the body, but from the Soule: For besides that nature is fruitfull and Seminall, yet Gods generall Prouidence or Action dothe come in the woorke of generation, according to that lawe which he appoynted for the continuance of conseruation of creatures, so longe as the vvorlde shall endure: and for that, that voyce of God, spoken in the beginning touching the multiplication of all liuing creatures, vvorketh effectually vnto this daye not onely in brute beastes, but also

also in Plantes, who increase perfectly in theyr kindes: Why shoulde wee debarre the same operation in the preservation of mandinde? sithe God more particularly spake of Manne:

And God blessed them, and God sayde, Gene. 1.

Bring forth fruite, and multiplie. &c.

This opinion therefore that soules are descended of soules in generation, according to the first institution and ordinaunce of God, is not onely an opinion probable: but without any absurditie. Neyther let vs thinke Gods voyce to bee lesse effectuell, or not so largely extended towarde man made according to his owne Image. For he especially assisteth and sitteth (as it were) by that moste excellent woorkemanshippe of his owne handes, albeit vvith bodily eyes and naturall reason wee can not alwayes see and perceyue the same, as it is *Acts. 18.* moste truly sayde: *In him wee liue, mone, & haue our beeing.* Secundarely, they produce an euident authoritie as they thinke, out of the scripture to approue their Assertion, and to improve their

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Gene. 2.

Exo. 20.

Hebr. 41.

their aduersaries : The seventh day God ended his worke which he made, and the seventh day he rested from all his worke which he had made : hereof they in farre that if god ended his creation of substances in the beginning of the world, and therefore he doth not now creat a new euery moment Soules which are spirituall substances. Of the vvhich text, albeit I spake somewhat before, yet for that saint Augustin doth learnedly and godly according to his manner comment vpon the same. I accompte his vvordes woorth the setting downe

August.
tom. 3. lib
5 de genesi
ad literam
ca. 30.

Gods
woorke in
creation is
to be discer
ned fro his
woorke in
prouidence.

in this place. Let vs now therefore discern and seperate the workes of God, which he woorketh euen yet at this tyme, from those workes, from the which hee rested the seventh day. For some there be that suppose the worlde onely to haue bene made by God in the beginning, but other thinges to haue bene made by the worlde, as God in the beginning ordred and appoynted. Againste who that spech of our sauour Christ meane-ly repugneth: My father woorketh, & I worke. Ioh. 5. And lest any man should thinke that god woorketh vnto this day with him selfe, and

and not in this worlde. He further sayth
My father dwelling in me doth his worke:
and as my father rayseth up the deade &
quickeneth them: euen so the sonne quicke-
neth whom he will. Moreouer he worketh
not onely those great and notable deedes, but
these terrene and earthly thynges, accor-
ding to the saying of the Apostle: Thou
foole, that which thou sowest is not quicke-
ned vntill it firste dye: And what sowest
thou? Thou sowest not that body whiche
shall be but a bare corne of wheate, or of
somme suche thing: But god giueth yt a body
euen as hee wyll, to euery seede his owne pro-
per body. 1. Cor. 15. Let vs then beleene,
yea if we can let vs vnderstande, that God
so worketh euen to this day, that if he should
with draw his worke fro his creatures, they
shoulde all perishe. But if wee thinke that
he doth nowe make any newe creatures
we flatlye gaynesay the holye scripture,
whiche affirmeth that God finished hys
woorke the sixte daye. For as the same
Author writeth in another place: Hee
rested from the creation of newe creatu-
res, but not from their protection and
conseruation. His woorke in creation con-

Aug. in li-
bris de tri-
nitate.

D.j.

renewed

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continued but sixe dayes: his worke in conservation of them shall still endure.

Gregorius
Nissenus
in libro de
creatione
hominis.
cap. 30.

The auncient and learned father Gregorius Nissenus, brother to Basillius Magnus, and one of the cheefe lights of the Greeke church, largely and learnedly writeth of origine of mannes soule, after thys manner: Seeinge that it is one and the selfe same manne, which consisteth of body and soule, we affirme that there is but one common Origine and beginning of them both, lest in one part he should be before him selfe, and in the other parte later then him selfe. For whereas accordinge to the Apostles mynde, our nature is considered two wayes, as it is visible and inuisible: If wee holde that one of these had his beginning before the other, we argue an imperfection in the creator, as not hable to absolue his worke at once, without often recourse vnto the same: But eue as in a grayne of wheate or any other seede: We say that the whole nature of the same, is altogether in possibilitie comprehended, the stalke, the herbe, the berde and eare of corne, and sheweth themselves in tyme, accordinge to the course

course of nature without assumption of any other externall matter: Euen so wee thinke that in the seede of manne such a possibilitie is contriued, and in continuance of tyme sheweth it selfe, without receiuing any externall thing towards his perfection. For as the soule is not before the body: so in the beginning of manne the body is not before the soule. They haue both one beginning. &c. Hither Nissenus: whose iudgement of this matter, with diuerse others, I haue more willingly specified, for that I see learned and godly men in thys time mainteininge the same opinion, without obstinacy to be charged with Atheisme, as though hereby they made away for men to thinke mans soule to be mortall: wherin how vntruely & spiteful they are delt withall, I may happely in some other treatise haue further occasion to declare: and at this tyme my purpose is not to draw any man into this opinió, onely I thought it my duety to the vttermost of my power, to acquit many godly & learned men fró such odious accusations: and doe therewithall desire those that brooke so hardly thys opinion,

Of the immortalitie

August. li.
10. de ani-
ma & eius
origine. ca.
16.

to haue in minde that saying of saint
Augustine: What if likewise the soule and
spirite of man be both giuen by god: and be
therewithall giuen by propagatio of his owne
kinde, which I nether graunts nor deny: But
if a man wyll needes defende it or refill. it,
I aduise him to do it with euident and un-
doubted testimonies of the holy scripture.

There be others that mislike both
those opinions, and will neither yeeld
that god createth soules dayly & eue-
ry moment, and so conioyneth them
with their bodyes, neither yet that
they be deriued ex Traduce, for that (as
they thinke) there woulde followe of
euery opinion many great absurdities:
for if we say that soules are deriued ex
traduce, it will followe that the soule
is mortall: neither may we wel affirme
that they are created dayly of god, and
so sent into their bodyes: for if it were
so, than the soule being iust and holy
(for it is in that Position that imme-
diate creature of god) and therefore
muste needes be good. Nowe if the
same beeing innocent, and deserving
no such thing, shoulde be sent by God

into

into a sinfull body, and be infected by the contagion thereof, and so in the ende damned, god shoulde seeme to be the Author of sinne, making the soule subiecte to damnation, which neuer deserved the same.

But it is both more probable and lykely, that whole manne proceedeth and is deriued of whole manne, euen as all other lyuing creatures do breed and ingender totally their lyke. And the reason is this: when god had fashioned Adames bodye of the duste of the earth, hee breathed into hym the breath of lyfe, and so manne became a lyuing soule: But afterwarde when God made Eue of Adames Rybbe a lyuing creature, it is not vwritten that hee breathed into her, as before hee did into Adame the breath of lyfe, but whole Eue in body and soule was fashioned out of whole Adames bodye and Soule. And so alvvayes synce that tyme, whole manne hath comme of whole manne, yea the soule of the soule, euen as the light proceedeth and

An apt
multitude.

Of the Immortalitie

spreadeth it selfe abroad from the light.

To conclude, if any man will require my resolute opinion among these varieties of iudgements, or els call me an Abidexter, and Academike, as one digging a pit, & not able to fill vp the same agayne, I shall request all such to consider the imbecillitie & daines of mans nature, and his deepe ignorance in most parte of matters, euen in those things whereof we presume to haue perfect knowledge: and we finde by experience the saying of the Apostle

1. Co. 13. *to be most true: Our knowledge is vnperfect, and our prophesying is vnperfite: For my parte therefore I thinke it needefull for all menne to absteyne from rasher inquisition, and idle curiositie in thys and all lyke matters. And Saint Augustine gyueth a very vwoorthy lesson touching the same: It forceth not muche*

*Augu. epi-
stle. 157.* *sayeth hee, neither is there any danger if the Origine of our Saules be vnknown vnto vs, so that our saluation and redemption be not hidden from vs.*

Let

Let vs rather content and comforte oure selues vvith this knowvledge, that as vve certainly feelee and know by our life, sence, vnderstāding, and choysse of thynges, that wee haue an immortall Soule nowe inclosed in oure bodyes : So that after the resolution of the soule from the bodye, the soules shall returne to God that gaue them, in vvwhose handes they shall so reste and bee kepte, that the paynes of hell shall not take holde vppon them. And hicherto haue I spoken of the substances and Origine of the reasonable soule. Nowve followeth, that I speake of the povv-
ers or partes of the same : For al-
beit it be impermixte and indi-
uisible in it selfe, yet it is distinct,
not in essence and substaunce, but
in vertue and operation. Where-
in I mynde not scrupulouslye to
follovve the steppes of the Phi-
losophers, and Phisitions, vvho vvith
endlesse curiositie doe vexe them
selues and their Readers aboute

D.iiij.

the

Of the Immortalitie

the inquisition of the same. I am content to yeelde to their diuision of the Organicall powvers, as eyther true or probable. And let it be graunted vnto them, that the soule beeing inclosed and as it were tyed to the body, cannot (so long as it remayneth in that prison) eyther behold, knowv, or conceyue any externall & corporal thing, beeing without the compasse of himselfe, but by the helpe and ministrie of the bodely instrumentes and senses,

In Thiat. called of Plato, Orgaines: whereby all Obiectes are powvred and instilled into the commune Sence, as it were into a certayne Receptacle or Cesternes. Which because they may after a sorte be discerned in beastes, the doctrine thereof is not so obscure. But mans soule hath other more excellēt powers then the beastes haue, as it is inferred manifestly, because he is endued with those accions and qualities which beastes can not by any meane followv and expresse. For man counteth and numbrev, not onely singular, but also vniuersall thinges, he hath in him selfe
notices

notices and knowledges naturally, he reasoneth of one thing by another, he inuenteth Artes, he examineth and iudgeth his ovne argumentes, and often reuoketh his vnttrue opinions: he discerneth betweene thinges honest and vnhoneste, and with deepe contemplation he deliberateth of thinges that maye insue. All whiche thinges brute beastes want, and are therefore inferior to man: whereas in the accions of externall senses, as Seeing, Hearing, and suche like, diuers of them do farre excell man, as the Eagle in seeing, the Vulture in smelling. &c.

But of these Organicall powvers (as they call them) or Externall accions, I thinke it not so partinent to this my purpose, to vse any long speeche. For albeit aswell the interior as exterior senses doo serue the Reasonable soule, so long as it remayneth heare in this body: yet all thele doe issue, and as it were flowe from that fountayne: And when the soule departeth from the body, he reserueth still his owne moste peculier and proper accions and motions

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cions whiche they call inorganicall. Thother serue onely in the vnion and coniunction of body and soule, but these abide with the soule after his separation from the body: Of the which I will speake as breefly and playnely as I can.

The Reasonable soule is not content with the viewe of Obiectes externall, and consideration of naturall thinges, but he ascendeth higher, apprehendeth spirituall thinges, & flieth vp to the Maiestie of god, seeking there his origine and offspring, beeing the Image of God, not in substance, but in similitude. The whiche thing that hee may more exactly doo, he is instructed and furnished by God, as it were with two winges, to witte, Reason and Will, both of one substance: that, fastened and affixed to the right side, this, to the lefte: the propertie of Reason was to vnderstand and know, and of Will to approue and electe thinges vnderstoode and knowen. Nowe if these two winges did with
equall

equall force, strength, and consente,
 carrie and beare vppe the soule, she
 shoulde keepe the right and straight
 Way towarde God, and flying conti-
 nually neerer and neerer heauenlye
 thinges: Like the Eagle who carrieth
her young ones in the highe Ayre,
 inuring them to beholde the brighte
 Sunne beames: vvoulde departe very
 farre from hys contagious Pryson,
 and earnestly lothe the route of raging
 affections and yncleane imaginations.
 A rectitude and straightnesse of mans
 harte was added, that it mighte as it
 were, beare a force and povver of a
 cleare gale of winde to these two win-
 ges, whiche blaste receyued into the
 brayne, dyd carrie and freshly sette
 forwarde these povvers: as when the
 flight of the Larke or Nightingale,
 ascending on highe, is hastened with
 quicke and pleasaunte winde, where-
 with (as it is written) those byrdes are
 so muche delighted, that the higher
 they flye towarde the skye, the more
 delectably and pleasantly they chirpe
 and sing.

*An apt fir-
multitude.*

But

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But after the horrible fault of our first Parentes, and infectiue contagion of original sinne ouerflowing al mankinde: not onely many of the moste beautifull and best feathers of euery wing were plucked frō vs by the fraud and malice of the Deuill: but also that of Will was vnioynted and almoste knapt a sunder: Whereby mans seelye soule is caried with an vnequal flight, much like a Goose that laggeth after her fellowes with a broken wing. Yet in this great deformitie of nature, god hath yet left in the soule certayne sparkes and seedes, whiche doe admonishe vs of the originall excellencie of mans soule, and therewithall hath lefte vs medecines and salues of these sortes, that we may both know how to haue these fractures and luxacions of oure natures cured, and also to recover our beautiful feathers which we haue lost. Al which cure is to be had out of gods worde, wherein whosoever are conuersant, do recover somewhat both in reason and wil, and because they find the Phisick holsome, they meditate therein
both

both day and night: And contrariwise
 al those that despise this kind of cures,
 must needes be lame Criples, not able
 to flye vp into Gods mountaine. But let
 this be sufficient by the way, to put vs
 in remembrance aswel of the originall
 excellencie, as lamentable corruption
 of mans soule. Let vs now returne to
 the inorganical powers of the same,
 vvhich vve named reason and will. &c.
 Reason therefore which they also call
 the minde or vnderstanding, is that
 pöwer of the soule whiche vnderstan-
 deth & iudgeth by reasoning aswel of
 thinges hauing bodies, as hauing no
 bodies: of thinges general as seuerall.
 It differeth much from imagination,
 memorie, senses, and other faculties or
 powers of the soule. For he vnderstan-
 ding those things, also with them hath
 in him selfe a certen reflexion, and by
 ratiotination knoweth a reason of his
 knowledge, & that which is the grea-
 test of al, hath in him selfe those natu-
 rall notices, whiche the Grecians call
ennoias, wherby it perceyueth al things
 which haue any being, euen after this
 manner:

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maner. It first receiueth thinges external, brought to the cōmon senses, and cōioyneth them: afterward iudging of them by imagination, dothe transmit them to memorie, and so conserueth them: and lastly reasoning & inquiring of the same intentiuely, obserueth the causes & effects, collecteth by inductiō and singular examples, and so giueth his iudgement, and, as it were, pronounceth sentence.

The seconde inorganicall power of the reasonable soule, is Will, that is to say, a natural facultie, wherby mā electeth or refuseth whatsoeuer Inteligēce or reason hath iudged to be good or euill: And will is sayd to be proper vnto man, but Appetite vnto brute beastes. The object (as they call it) of will, is whatsoeuer lieth in mannes habilitie. For there are many things, which whē we can not haue, we conet and desire, as strength of bodye. And something we will freely, as to defende our cōuntry: some other things not freely, but almost by coaction, as to dye for our cōuntry, or in the storme & tempest

to

to cast our goodes into the sea, the rather that we our selues may be preserved: I speake yet of external & mundayne accions, and not of heavenly thinges: wherein howe lame and blind Wil is, I haue already partly declared.

But to returne to the operations of the soule, their properties & differēces are sette out in this similitude. The Minde or reason is muche like vnto a King, & the Will vnto a priuie Counsellour: the hart representeth the obedient Communalitie. Nowe it is the duetie of will to impart vnto the hart those thinges whiche righte reason hath appoynted, that the affections may do nothing contrarie to their allegiance: which thinges when they be omitted, the wil and the hart are ledde with corrupte mocions, as nowe and then vve see it come to passe in Politicall Regimentes, vwhere vndiscrete and wyckell counsellours are caried away by the svay of the vvauering multitude, agaynst the honestie and dignitie of good Lawes: according to the verse:

An apte similitude
shewing a
difference
betwene the
powers and
vertues of
the soule.

Fortis

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Fertur equis auriga, nec audit currus habenas. For the actions and inclinations of the will are free, willing or nilling those things which perfit reason propoundeth. And vnto it there are apperteyning two powers and operations, whereof the one, that is to say, the appetite sensitiue was created to be subiecte vnto reason, vvhiche they compare vnto obedience in ciuill regiment, where the Citizens obey willingly and not by coaction. This Harmonie was heavenly in manne before his faule, but is novv meruelously corrupt with ignorance and disobedience. The other powvers obey rather by constreynt, and thereby are the external members kept in awe, that they may not be caried hedlong by the fury and rage of carnall affections. And this they call a Masterdome ouer the barbarous and stubberne multitude, who withoute forcible meanes, will giue no dew reuerence nor obedience to the magistrate. There are great causes why we ought after this maner to make a difference betwene reason and will:

will : And it standeth vs vpon to know
that naturall Notices or Knowlege is
one thing, and earnest appetitions a-
nother thing : as for example sake:
Saule knew Dauid, and that knowv-
ledge remayned all one before the
battell with the Philistians, and after.
But in the beginning there was loue
and friendshippe in Saules will, which
afterwarde was turned into hatred &
malice. And as reason and will are two
thinges and diuerse, so is their place
destincte and diuerse : Whiche thing
we may see to be true by the Orgains
or instruments annexed to the soule.
For the inferior senses are coupled
with the povver intellectuē : but the
hart is annexed and knitte with Will
and Desire. The knowledge therefore
of Dauid is in the brayne, but goodwill
and Hatred are in the hart. These no-
tices or seedes, & as it were sparkes of
knowledge, are not gotten by little &
little through education and study, as
Aristotle supposed, but are together
ingendred with the body and Soule:
Which thing we may euidently gather

*E.j.**by*

by the words of the Apostle, vwriting
to the Romaines after this sort: For
when the gentiles which haue not the lawe,
doe of nature things conteyned in the lawe,
they hauing not the law, are a law vnto them
selues: Whiche sheweth the worke of the lawe
written in their hartes, their conscience bea-
ring them witnesse, and their thoughts accu-
sing one another, or excusing. Rom. 2. The
difference also betwene Reason & Wil
whiche haue bene proposed, are ma-
nifestly gathered out of the wordes of
the Apostle in the same Epistle, where
he writeth: That the wrath of god is reuea-
led from heauen, against all vngodlinesse and
vnrightheousnes of men, whiche withhold the
truth in vnrightheousnes for that, that may be
known of God, is manifest amongst them,
because god hath shewed it vnto them. Ro. 1.
The phrase is somewhat obscure vnto
such as are ignorant of this doctrine.
The Apostle calleth the naturall No-
tices whiche are in manne, that is to
saye the true knowledge of Gods
lawe, the truth of god. These beames of
gods wisdom doe shine in the power
intellectiue: as in Saule there is the
knowledge of Dauid: but in his Will
there

there are no flames or Mocions of the hart consonant to the law of God.

We may then by the due consideration of these things, acknowledge humane infirmity: in that euendirectly against Reason, & iudgement in the power intellectuē, the Will & hart do roush into al kind of mischeefe, according to the saying of Medea: *I see good things & do like we of the: but I elect & follow the worst*, wherunto the diuill addeth his poyson, sowing raging and furious affections in mans minde, and casting a thicke & dym myst in the vertue intellectuē: Wherby many being caried astray & inflamed with such hellish furies, doe practise vpon the selues all vn-naturall & sauage cruelty. So Hercules murdered him self, his wife, & his own childre. We reade in histories that the mother of the Xathiās did hāg her self at the rofe of the house, with her child hāged in a cord about her necke, holding in her hād a flaming firebrād to set the house on fire, mīding so to destroy al her goods with hir: & yet in these tragical facts, we may not thinke that the

Ouidius.

Of the Immortalitie

light of nature was altogether extinct
and quenched in them: And much
lesse in other, eyther ciuill or godly
men: But that the diuill doth violent-
ly and tyrannously moue and draw in-
to all mischeefe, men that are deserte
and giuen ouer of God. Let such ex-
amples styrre vs earnestly and humbly
to beseeche the sonne of God, to di-
recte and guide vs: who came into this
worlde to destroy the vvorkes of the
diuell: that he might not vtterly ob-
scure in vs the lyght of reason and true
iudgement, nor altogether carrye
headlong our will against the perfitte
vvill of God: and therefore we say daily
in the Lordes prayer, *And lead vs not in-
to temptation:* and the lord him self saith,
Pray that you enter not into temptation.
And thus I haue somewhat shadowed
and expresse the properties, and pla-
ces of the powers of the soule called
inorganicall, very much passing and
exceeding the instrumentall powvers,
common with man and brute beastes,
as by due collation and examina-
tion it vvill more euidently appeare.

Fyrste

Fyrste of all, the soule with his presence quickeneth this mortall and earthly body of ours, he so compasseth and embraceth it, that it decayeth not: he distributeth the foode into all his partes, he mainteyneth and conserueth the same in a iuste conueniency and order, not onely in beuty, but also in augmentation & generation. But these things are common to man with herbes and plantes, for they in their kynde do lyue, and we see that they are fed in the ground, that they multiply and increase, and bring forth yong ones in their due seasons. Let vs then consider what the soule executeth in the senses, where the lyfe is more cleere & euident. And therein it boweth or spreadeth it selfe in touching colde or hotte things, rough or smoth, harde or softe, lighte or heavy: Moreouer it tryeth many diuersities of sauours, odours, sounds, shapes, by tasting, smelling, hearing and seeing. And in all these it coueteth and desireth those thynges vvhiche are agreeable vnto the nature of hys bodye,

E. iij.

but

*Anima
vegetina.**Anima
sensitina.*

but reiecteth and shevveth the contrarye : And lastly is not onely intent in procreating yssue, but also very careful for their sustentation and conseruation : but the brute beastes are moued and caryed vvith these inclinations.

*Animas
rationales.*

We vvill nowv examine the proper and peculiar operations and powers of the reasonable Soule : And here marke the wonderfull gyfte of vnderstanding and reasoning, the notable and deepe remembraunce of manye matters. Consider also the manifolde artes and sciences, inuented and perceiued by manne, the tilling of the grounde, building of Cyties. Weighe moreover the findinge oute of so manye Characters in signes and letters, suche diuersitie of tunes and soundes, suche varietie in speeches and languages, suche plentie and store of bookes, writynges and monumetes as vvell of Cyuill as of diuine matters, for the comforte and instruction of the poste-

posteritie. These vertues and powers of the Soule are greate, but the bad as well as the good are partakers thereof. We comme novve vnto those thynges vvhich are proper to the godly alone. The Soule there-
 fore endeuoreth to keepe the bo-
 dy in subiection, to absteyne from
 fylthy luste and pleasure, to be pu-
 ryfied and clenfed by faythe and
 the holye ghost, to strengthen hym
 selfe agaynste all assaultes of vvic-
 kednesse, to imbrace all menne
 vvyth loue and charitye, to vvysh
 nothing to any man, but as to hym
 selfe. He precisely follovveth Gods
 holye vvorde, and maketh accompt
 that therein hee heareth God most
 liuely to conferre & talke with him, in
 that vvoorde is all hys delyte, and af-
 ter the same he frameth his lyfe, and
 conuersation. But amongst suche
 notable and prayseworthy endeouours
 he susteyneth no small labours, for, he
 hath a dayly battell vvyth the fleshe,
 the world, and the diuel: neither hath
 he rest at any time, for allarmes and
 assaults

The soules
of godly
men.

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assaultes: Yet beeing strengthened by Gods power, he carrieth away glorious and triumphant victories. The soule is busied about these holy thinges, the soules (of holy men I meane,) for the soules of the vngodly dwelling in a foule and stinking dungeon, the wicked feende therewithall yching them forwards, doo runne headlong into all kinde of iniquitie. As we see in the example of the riche Glotton, vwho abused his soule, and his whole rase of life in committing sinne and wickednesse.

Luke. 16.

A difference
betweene
man and
brute bea-
stes.

Hereby is seene an apparant difference betweene the reasonable soule of man, and the sensuall soule of brute beastes. There is externally breathed into man the breath of life, into the which god infuseth his holynes, iustice and wisdom, an habilitie to iudge betweene honest and vn honest thinges, and other notices, which proceede not of any elemental nature: But the soule in brute beastes, is the vitall spirite in the blood, or it is *Crafsis*, that is, a temperature of the vvhole body, or a kind of elemental matter, mouing and stirring

ring the body, which is called (but vn-
 aptly) in beastes, a soule, and beeing
 but a breath or vapor, it vanisheth a-
 way, much like vnto a flame, vwith the
 body. For as in a Candle there is a
 flame, vvhich feedeth vpon the Match
 and Wax: euen so in brute beastes
 there is a vitall spirite, like a flame, in-
 gendred of the blood by the operation
 of the harte, flying and breathing
 throughout all the body, yeelding and
 imparting to the body a linely heate
 and pouer to stirre motions and ac-
 tions. The soule of man differeth not
 onely from these elementall matters,
 but also from the Angelicall spirites.
 For the Angels are absolute and per-
 fect persons of themselues, created to-
 gether in the beginning of the vworld
 to be as it vvere flames of fire seruing
 God: But mans soule is no absolute
 person, vwithout the body: And more-
 ouer beeing breathed into man in his
 formacion, is not only separable from
 the body, but mutable in the bodye.
 Whereas the spirituall essence of An-
 gels is nowe so established and confir-
 med

A difference
 betweene
 mans soule
 and the
 Angels.

Of the Immortalitie

med, that they cannot hencefoorth by any meanes depart from God, and fall from the state of saluation.

a question
And hitherto you haue heard of the maruelous vnion and coniunction of the body and soule, and of her powers and operations : Whereof a question ariseth, which hath exceedingly vexed the Philosophers and Diuines, to witte in what sort the soule abideth and resteth in the body, whether it be contained in any one parte, or els be dispersed throughout the whole body, and whether it be therein circumscribed in length, breadth, & deapth. &c. Whereof I thought it not amisse to say something, not taking vpon me to discide the controuersie (for that were extreme follie in a doubtfull matter) but onely to set before the Reader the diuersitie and difficultie of iudgemets, that he mighte the rather hereby be caried to a deepe consideration and a reuerende admiration of Gods maiestie, and of the vvorkes of his handes. And herein I finde two opinions, the one of those that affyrme the soule not
to

to be conteyned in any one place of the body, but dispersed, and as it were spreadde throughout euerye parte of the same: The other that thinke it to be settled and placed in some one place of the body (as it vvere in his Throne) from whence he doth extend and powre out plentifully his povvers into euerye externall parte and member. Concerning the firste opinion Aristotle hath sayde nothing in hys bookes, whiche he writ of the Soule. Plato considering the Reasonable soule to be of a Simple and Incorporall substance, thought that it could not bee mingled or interlaced vvith the body: for that thinges corporall and spirituall can not bee compounde in one: And if they shoulde bee mingled, the Soule shoulde not bee onely infected vvith the contagion of the body, but therewithall bee subiecte to corruption. Wherof because the soule is voyd, if we consider the perfection of her nature: he thinketh it not to be mingled vvith the body, but appointed as a master & guide

Refert Gre.

Nisse. li. 2.

philosophie

cap. 10.

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guide thereof: And calleth not that which consisteth of body & soule, Man, beeing afrayde of the absurditie which might arise by meanes of the comixio and coniunction thereof: But he sayth that the soule only is man, which vseth the body as his Chariot or Carriage, & whereof he beareth rule & dominion. Ammonius Plotinus his master, weighing this matter more diligently, doubteth not to affyrme the nature of thinges intellectuall, and spirituall to be suche, that they are able to peerce and enter bodies, and reteining their puritie, to vnite and couple themselves vnto them. Whiche opinion Gregorie Nissenus seemeth to maynteyne, and by certayne probable reasons endeuoureth to confirme the same. As the Sunne (sayth he) with his beames, maketh the ayre cleare, and is mingled and vnited to the same without confusion: even so the soule conioyned with the body, remayneth intonfusible. But to say my opinion playnly, neither he nor any other seeme vnto me to haue approoued this matter sufficiently. For whereas all men almoste consent

Greg. Nis.
li. 2. Philo.
cap. 11.

consent therein, euē by the authority of Aristotle, that the soule is of a differing substance from the bodye, and cannot by any meanes be confounded or mingled with the same: Yet he is so affixed and coupled vvith the bodye, that they two make one person or living creature indued with many powers and faculties. And therefore Galene is vvell liked of manye, in that hee vvriteth, the soule so to follovv the complexion of the bodye, that it may seeme after a sorte to be a temperature of the same. Neither doth this saying make a preparation to thinke the soule to be mortall, no more then that I sayde before the soule so long as it is abiding in this body not to heare, tast, or see any forme or object, but only by the organically or external instrumentes. The Gentiles in tymes paste vrged the Christians with the consecution of like absurdities, in the like and very same opinion and doctrine, vvhich I novv propose to the Reader, as it may evidently be scene by that auncient and learned father of
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*Galenus in
lib. de cor-
poris const.
& animi
morum cō-
sec.*

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the Greeke Church Iustine Martyr, who aunswering certayne Questions proposed by the Gentiles, writeth *Iust. Mar.* after this manner: *If by the ayde and in que. 77.* helpe of bodelye senses (sayde the Gentiles) the soule receyueh the Sence or knowledge of thinges sensible, and if aswell good thinges as euill are perceyued by the senses, what reason is there to the contrarie, but that the soule when he departeth from the body should want sence? If then it haue no perceyuing nor sence, it must needes be dead, and so mortall. Wherevnto Iustine thus answereth: All earthly substances (sayth he) which are created, and therewithall partakers of reson, haue two powers or faculties of perceyning & understāding, thone sensitiue, thother Intellectiue: by that we see and discern betweene thinges sensible only: by thother celestial & diuine thinges, which passe & exceed the same. The soule with his presence ministreth & giueth sence, or maketh the creature sensible, & is therefore partly in respect of the body partaker of the sence, & partly by his owne power & facultie: but he neuer dieth. For death can but touch that which is animated or made a liuing creature by the soule, but the same beeing the fountayne or origen
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of life can not dye. For that whiche is animated or made liuing, is one thing, to wisse, the body, and the Soule animating is another thing: and that which is so by participation is one thing, and that which is so by Substance, is another thing. In the which wordes albeit that father seemeth to make the substance of that part wherein the beginning of senses is conteined to be immortal, & al one with the power Intellectiue, contrarie vnto the iudgement of the Diuines & Philosophers: yet herein he agreeth with me in this matter, that the soule is after a sorte partaker of thinges sensible by the body, as it were by participatiō: but that his substance continueth impermixt, and not confounded with the body, & therefore immortall: his iudgement is most manifest. But as for Nissenus his similitude, it may be returned vpo himselfe, and confirme my assertion. For as we see the light in the ayre somtime to be clearer, somtime darker, by meanes eyther of the cloudy or faire wether, euen so by meanes of the temperatures of the body; specially those whiche are common to the whole man,
the

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the powers of the minde alter and change. Hereof it commeth to passe, that vve see some geuen to anger and carnall luste, by meanes of the vvhich constitution of their bodies, some ingenious, some dullardes, some seuer and sharpe, other some mery and courteous, some affected this way, other that way: all vvhiche things follooue the constitution and complexion of the body. Certayne it is that moyste and colde doo breede a dulnesse and heauinesse, as heate and drought ingender quicknesse and nimblenesse in the bodies of all liuing creatures, and suche as their constitutions be, suche is their state and inclination. And heerevnto you may adde mans dyet, Education, the nature of the Element, ayre, and soyle, custome, and other suche like: all which haue a maruelous force, not onely in the body, but also in the minde of mortall men. Let vs not inferre hereof, that the soule is mortall: Let vs rather consider that precept of S. Paule, that we should giue honour to the body. For albeit the Masse or lūpe
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of these oure bodyes be compact of earth and clay, yet it was created to this ende that it myght be the Temple and Mancion of the holy ghost, and a paterne and glasse of his wonderfull workes. For in this lyfe those that beleue, are the very tēples of god, wherein the whole sacred trinitie exerciseth his workes, euen the father, the sonne, & the holy ghost. On the other side what sence of pietie can there be in those, whose brain is astonied, ouerwhelmed & oppressed as it were with a thicke cloude of dimme blastes, whose hartes do boyle with the fire of flaming affections, and whose appetites are kindled with burning lustes: Whereby all mans senses must needes be amased & oppressed. Let vs therefore vse sobrietie in meates and drinkes, and beseeche our heauenly father, who is the fountaine and beginning of lyfe, that hee would breathe into oure hartes his heauenlye spirite, and pouer into oure braynes the newe and eternall light of the sonne of God, that in the commixtion of our vitall & animall

F.j. spirites

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spirites vve may haue motions & inclinations, consonant and agreable to the lawe of God, and extoll hys maiestie through oute all eternities.

But to returne to the question, albeit I doe thinke that the Soule cannot be sayde properly to be in a place as a thing that may be circumscribed & measured, yet because the soule is a substance fynite, it must needes be lymited vwithin some space and place. For that proprietie is onely competent to the maiestie of God, to be immense and infinite. I am not ig-

August. in epistol. ad Hier. epist. 28. & de quantitate anima. ca. 1. Item. 6. de trinitate Aquinas cōtra gentes. lib. 2. cap. 72.

norant of that olde sentence: *Anima est tota in toto, et in qualibet parte tota.* All the soule is in all the bodye, and all in every parte of the bodye, vvhich the scholemen woulde father vppon Aristotle. In deede I fynde the verye wordes in saint Augustine. But touching Aristotle, we may deserue by the writing of Thomas Aquinas, that Aristotle was of another opinion, and his ovne wordes doe very playnely expresse his iudgement herein: Whiche for

for that they bee verye excellent, I accompte them vvoorthye the putting dovne in this place. Wee ought to conceaue that the state of manne is muche lyke a City well gouerned: where in after thynges be once well appoynted & placed, it is not needefull that the prince be at the execution of all and singular sayres, but euery one attendeth vpon his calling, and one thinge is donne after another according to order and custome. &c. Nowe seeing that nature doth exactlye obserue this order, it is not needefull that the soule shoulde be in euery member: For he beeing in one certaine place, styrreth and moueth hys actions in euery member & part of the body. Euen as there cometh a certaine brightnes from the sunne beames, which is dispersed into euery part of the ayre round about, & yet the substance of the sunne abideth in one place.

To come to the secōd opiniō that the soule is settled and placed in some part of the body as it were in his throne, frō whence he executeth his operations:

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Theo. Cy. Theodoretus breefly collecteth rather
rensis. li. 5. the examineth & discourseth the son-
de curādis dry opinions of auncient writers: *Hi-*
Gracorum *pocrues*, *Democritus*, and *Plato* (sayth hee)
affectibus. do thinke the cheefe power of the Soule to be
in the brayne. *Strato* in the binder parte of
the heade. *Erastratus* the Phisition in the
membrana of the brayne, which they call
Epicranidē. *Parmenides* and the *Epicures* in
the whole boulke of mans brest. *Empedocles*,
Aristoteles and al the cōpany of the *Stoyckes*
place the soule in the harte. *Galene*, who in
this, and almost all other matters woulde be
accompted a *Platonist*, affirmeth the soule
to be in the brayne. Albeit if a man would
compare that his opinion in partes
with the diuision of *Plato*, he shoulde
hardly ridde him selfe out of sundry
difficulties: For besides that he agrea-
eth not with *Plato* touching the pow-
er irassible, a man may wounder vwhy
Galene denieth the fountaine & ori-
gine of lyfe to be in the harte, and yet
placeth the vitall or lyuely povver in
the same. *Galenes* opinion touching
the seate of the reasonable soule is to
be founde *De placitis hipocratis & Pla-*
tonis

tonis .lib. 2. et. 7. de usu partium. lib. 8.

Galene vewing the brayne to be both the origine and beginning of sense, of the sinew, & of voluntary mocions, so pronouced as you haue red of the seat of the reasonable soule. And it is very apparent, that the chiefe powers of the soule are immediately linked & knitte with the faculties of the brayne: which vve see by experience when the braine is distempred vvith melancholie, there do folovv consequently vayne phantasies and imiginations, vvhereby no doubt Lactantius vvas moued to subscribe vnto Plato his opinion vvriting diuinely after this manner: Some there be that thinke the seate or Mancion of the Soule to be in the harte, which if it be so in deede, what a wonderfull myracle is it that the same abyding in an obscure and darke habitation, shoulde haue suche cleere lighte of intelligence and vnderstandinge. Other some agayne thinke that the soule resteth in the brayne, and surely their argumentes haue in them some probabilitie: It is very requisite say they, that the maister and gouernour of the body, shoulde rest and

Lactantius
de opificio
dei. ca. 16.

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abide in the toppe as it were in the highest tower therof: euen as the Lord the moderator and gournour of all thinges dwelleth in heauen above. Besides this the sense, that is to saye, hearinge, seeinge, smellinginge, being instrumentes and, as it were, ministers seruing and attending on the soule, are placed in the heade, the wayes and passages of the whiche are directed to the brayne, and not to the harte. For if ye were otherwise, we should not with such celeritie and speede vse the senses, if they had so long iourney throughe the necke, before they comme to the soule in the hart. As this opinionn seemeth to me neither improbable nor harde, so I muste needes confesse, that when the soule is in any deepe cogitation hee remoueth to the hart, as it were to his priuie Chamber, and there consulteth, deliberateth, and determineth of all accions. And therefore when the mynde is defixed in any deepe cogitation, and being busied, doth inclose and hide it selfe in hys studye, Menne often tymes, doe neither heare greate soundes rounde aboute them, neyther see thinges ob-

obiette before them: Which thinge if it be so,
it is a wonderfull matter to thinke in
what sorte the soule passeth from the
brayne into the harte, betweene whiche
there is no waye: Or if it be not so, it is
as straunge that by a certayne diuine rea-
son, we thinke it to be so. Besides this
it furre passeth mannes reache, to knowe
in what sorte that hyuely and celestiaall
sense whiche is called the mynde or soule
can bee of suche mobilitie, to thinke and
consider of thinges when the body sleepeth,
to be of suche agilitie and celeritie, in one
moment of tyme to passe the whole earth,
the sea, yea and to ascende into heauen it
selfe, and at once to set all these places be-
fore hym. Can anye manne conceyue
with naturall reason, howe that the hea-
uenly sense (I meane the Soule) stick-
eth faste in the Marrowe of the
brayne, or els in that bypartite blood
whiche is included in the harte. Or
els, whether the soule be contained in any
one member, & not rather dispersed throug-
hout the whole body: Which also may be, and

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of which opinion was Zenocrates: For there is sence in euery part of the body, and the nature of the soule is so subtil and thinne, that beeing poured into elementall matter, by a certayne liuely and burning sence, it minglet it selfe with all the body. Hitherto Lactantius: who at the first would seeme to place the soule in the brayne: but afterwarde proposing vnto vs the diuersitie of opinions, rather willeth vs to haue in admiration the wonderfull worke of God, then pronounceth any thing certaynly of this matter. Which order Gregorius Nissenus hath also obserued, but more largely: which discourse of his touching this matter, I omit to expresse in this place, because he is muche busied in discussing of Schole poyntes to and fro, and demisseth a man more doubtfull then he came vnto him: and surely all suche argumentes to proue the soule to reside in the head or brayne, haue in them more probabilitie then euidencie, & are rather grounded vpon likely and probable guesse of humayne reason, then vpon any sacred and diuine autoritie.

The

*De creati-
one homi-
nis. cap. 2.*

The other opinion touching the particular seat of mans soule, is that it abideth and dwelleth in the harte: of the which minde among the Philosophers were Empedocles, Aristotle, Zeno, and all the secte of the Stoickes: Whose opinions whyles Galen goeth *Gale. li. 2.* about to refell, he is thought of all the & 7. *de* learned to deale very preiudicially, & *placitis hi.* not so sincerely to haue cyted their & *Plat.* beste Reasons, but onely suche as he *Et de usu* might moste easily conuince. And a- *partim. l. 8* mongest the diuines, Origin that learned Father of the Greke Church, ob- *Li. 1. c. 1.* serueth that this worde *Harte*, is often *de princi-* times vsed in the holy Scriptures, for *pys.* the mind and power Intellectiue. And Tertullian, by the iudgement of Eras- *In prolego-* mus the best learned of the auncient *mmis ad* Fathers of the Latin Church, & whom *Hillarum* Cyprian the martyr had in such price, that when he called to his man for his workes, his vsuall speache was, *Geue me the Master:* hee I say in his booke of the Soule, collecteth many argumentes, for the confirmation of Aristotle his opinion, that the soule re-
steth

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*Hiero. in
epist. ad
Fabiola.*

seth in the hart. And Sain^t Hierome pronounceth thus heereof : *Plato thought the principall seate of the soule to be in the Brayne, but our Saviour Christ sayth it is in the Harte.*

And thus you may see the varietie of mindes of this matter: which disputation albeit it be ample & hard, wherein the Phisitions do discent altogether from the Diuines, yet diligent examination is not to be blamed, specially if it be ioyned with reuerent consideration of Gods great maiestie & goodnes toward mankinde, & haue on our behalfe thankfulnessse toward him for his benefites. The Aristotelians maruell, not without cause, why Galen denyeth life to haue her beginning from the Harte, seeing that he placeth the power and facultie of the vitale spirite in the same. But let it bee graunted vnto the Phisitions agaynst Aristotle, that the Liuer of Manne is first perfected, vvhich is the fountayne and vvelspring of blood, whiche receyuing *Chyle*, dothe boyle it vntill the bloodde bee denyded and separated from

from other humours. Whiche thing
beeing done, it sendeth the humour
dovnewarde, and imparteth vnto
the Harte very thinne blood, vvhich
beeing purified, and as it vvere di-
ltilled with the hotnesse of the Harte,
ingendreth a most subtil breath, much
like a flame of fyre, whiche passeth
from the Hart, and vvalking through-
out the vvhole body, dothe minister
and yeelde vnto euery member a liue-
lye heate, vvhiche is called a *Vitale*
spirite. This heate or spirite boyling
from the harte, ascendeth vp into the
brayne; by vvhose vertue it is made
more cleare: Whiche maketh mee
maruell vvhath Lactantius mente to
say, that there is no passage nor enter-
course betweene the Brayne and
the Harte, vvhiche is repugnaunte
to the iudgement of all Phisitions,
yea and almoſte too experience it
ſelfe. They ſaye that thoſe Notices
or naturall knowledges vvhiche are
ingendred with man from his cōcep-
tion, haue their mācion in the brayne:
which as I doe graunt, ſo I conſtantly
affirme

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affirme, that the apprehension of these Notices are in the hart, and Notices are in vayne without the consent of the harte. Nowe seeing that the Brayne dothe dravve from the Harte that vitale or liuely spirite, why should we denie the harte to be the fountayne of life, and the seate of the Reasonable Soule : which thing we may almost feele and perceyue in our selues and others, by often and dayly experience. For in sodayne feare and vehemente sorowe or oppression of the soule, the Soule speedely dravveth and plucketh vnto him selfe all the povvers of the spirites, that he may be strong, and defende him selfe. Heereof it cometh now and then to passe, that such as have a faynt Hart, doe sodenly perishe, beeing overwelmed and strangled with that hastie and mightie recourse of the spirites : And then the Brayne beeing destitute and forsaken of his comforte and vitale spirites, and altogether naked and as it were vnarmed, vvaxeth dull & colde, and all his accions doe cease. The Orgaines and
instru-

instrumēt of Mocions spoyled of life
and senses, doo rest and fall on sleepe:
& if the impressiō of that feare be very
strong and mightie, the maze or asto-
nishment abideth longer : and so it
continueth vntill the daunger be ey-
ther auerted or mitigated, at what
time the Harte easeth him selfe some-
vvhat of sorrowe, loseth these bondes
wherevvith he vvas stayed and tyed,
and so by little and little remitteth the
vitale spirites vnto the Brayne, and
all other members and partes of the
body. By whiche consideration vvee
may see the Brayne too receyue her
lyfe from the Harte, vvhome nature
her selfe chiefly and especielly of all
other partes of the bodye defenceth
and fortifieth, as that member where-
in the moderator and gouernour of
man, the Reasonable soule hathe hys
princely place and principall man-
cion.

This opinion hath not onely grea-
ter consent of Philosophers and aun-
cient Fathers, but of the holy Scrip-
ture it selfe in many places making
mention

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*De crea-
tione ho-
minis. cap.
12.*

Psal. 10.

Psal. 37.

Psal. 45.

Mat. 15.

mention of the Harte. Which reason Gregorius Nissenus maketh small account of in this matter, for that the Scripture, sayth he, maketh often times mention of the Reines also, as *The Lorde searcheth the Hart and Reines. Jeremie. 11. 17. 20. Psalm. 8. Reuela. 2.* and therefore, sayth he, wee may as well inferre heereof that the Soule is in the Reines. Wherein that auncient father did not consideratly weigh the grounde of their Reasons and Argumentes. For they dyd not collectie the soule to reste in the Harte, because God knowveth the Hart and Reines, but because the vertue Intellectiue, whereby vvee vnderstande God, thinges diuine, and thinges humayne, is ascribed to the harte, which property is not attributed to the Brayne or Reines in any place of the Scripture: as the Psalmist, *He sayth in his hart, I shall neuer be moued.* And in another place: *The lawe of his God is in his Harte.* And agayne: *My hart is inditing of a good matter.* And our sauiour Christ: *Out of the Hart cometh euil thoughtes &c.* And

And the elect vessel of saluation S. Paul speaking, not of the fountayne of affections, but of the vertue Intellectiue and Minde, vriteth after this maner: *For the Gentiles which haue not the lawe,* Rom. 2. *doe by nature the things cōtained in the law, they hauing not the lawe are a lawe vnto the selues, which shewe the effect of the law written in their hart.* And in another place: Rom. 10. *With the hart we beleue to iustice, and with the mouth we make confession to saluation.* In al which textes we see the vertue or power of cogitation, of vnderstanding, of Reasoning, and of beleeuing to be ascribed to the Harte, whiche coulde not haue any issue from thence, vnlesse the soule rested there, vnto whom the accions and operations are proper & peculier. And thus I end this disputation, for my parte inclining to their Iudgementes, that with the Scripture acknowledge the hart to be the mācion and palace of the Reasonable soule.

Some may happely think al this ado aboute the place of the reasonable soule in mā's body, to be a matter frivolous & of no moment. But because
such

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suche men eyther suppose there is no soule at all, or haue not weighed this matter, according to the worthines therof, their sentence is not muche to be accompted of. For sith that all godly and honest men thinke that there is an immortall soule, resting eyther in the brayne or in the harte, or in both, or els is dispersed throughout the whole body of man, (for I dare not pronounce any thing in so obscure a matter) the diligent vew and consideration of it must needes be very profitable to embrace vertue, to auoid vice, and to moderate and gouerne mans manners and conditions, in all the course and trade of lyfe. For when by the consideration of the braine and harte, we vnderstand the fountaine of appetites and causes of senses: we shalbe moved to vse great care and industrie in all our actions and motions, & direct our cogitations toward the study of vertue, and auoydance of vice. And for as much as it is mooste euident that by the mixture of humours and qualitie of temperaments, there do arise

rise alterations, not onely of the spirites in the braine and hart, but of all the actions and operations of the same: We knowing the causes of these things shall (if our natures be not to vvilde) keepe oure selues within an honeste measure and compasse.

An earnest consideration of our spirites, vwill moue vs to temperancy and modesty in life and conuersation: For he that obserueth the passages of the spirites, and knoweth their enter-course betwene the brayne and harte, vwill not vwillingly quench or weaken those flames and lights of lyfe, & motions, cyther with intemperate dyet, or with violent and raging affections: Which thing we see manifestly proposed vnto vs, not onely in fables, but also in histories. For examples sake, let vs consider Saule, whose spirites we see wonderfully disturbed in the hart and braine: Whervpon inseweth a meruelous infirmitie in the accions of his minde and will, and a melancholie madnes, wherby he leauing the liuing Lord, goeth to aske counsaile of vvic-

G. j.

ked

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ked spirites, and in fine desperate-lye destroyeth him selfe. Agayne we see in Ionathas and Dauid humanitie, moderation, and vvisedome, and in their socyetie of life such an harmonie and consent, that no musicall soundes can agree better then their manners and condicions one with another.

Moreouer when the mixture of vicious humors getteth dominion in the bodye, and growveth into a certaine custome, they cary menne hedlong into fury and madnes, as in Pharao, Saule, Cayne, Iulian, and such like, the diuill ioyneth himselfe to suche vvicked Motions and Inclinations. As Esau, Absolon, and Herode, vvere corrupt and braynesicke, not onely by meanes of vicious humors, vvich themselves augmented with hatred, anger, enuye, hope of honoure and glorye, desire of reuengement: but the diuill with his malice incensed them more and more, in suche sorte that they thinke vppon nothinge but of spoyle, rapine, murther, and blood.

blood.

Besides these inconueniences of the mynde, throughe mixture of humors, manne eyther enioyeth health, or is vexed vvith sickenesse. For vvhen the stomacke is oppressed, the lyuer muste needes be oute of quiet, the hart is vvakened, & the powres of the brayne must nedes be hindred. And it often tymes chaũceth vpon small occasions, in rashe distemperature, soden death ensueth: as it happened in Valentinian the Emperour, who coming from a banquet and ouerladen vvith meate and drinke, vvholes he vvas aunswearing certaine Ambassadours, the blood sodenlye goushed oute of his mouth and he gaue vp the ghoste. And Attila that mighty king of the Goathes, vvho carryed fyue hundered thousande men in the feelde, and vvithin tenne yeres almost oppressed Fraunce, Germany, and Italy, and therefore vvas named *Fagellum Dei*, the scourge of god: when no forren enemy could vanquishe him in the feelde, he destroyed hym selfe

Valentian.

Attila.

G.ij.

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Of the immortalitie

Blondus.

in his Palace and bedde chamber in peace, yelding himselfe to most hurtfull enemies, drunkenes, gluttony, & lechery. For hauing many wiues according to the countrey, he yet married a yong woman named Hildico, the king of Bactrians daughter: In vvhich marriage, he so inflamed his body vvith iusting and other exercises vsuall at such times, but especially vvith surfeting, drinking, and lechery, that as he slept in his bedde at night, the blood brake oute of his mouth vvith greate abundance, & so he died by the iust iudgement of god, chooked with his blood that was neuer satisfied vvith shedding of blood. Euen so Edwin king of Brittain vvith drunkenesse and lecherie, spoyled him selfe. And Edvvarde the fourth of Englande, indued with many noble vertues, as vvell in vvarre as in peace, obscured the same vvith that vnbridled appetite of carnalitie, and intemperancy: vvhereby he hastened his ovvne ende, to the great sorrowe and calamity of his countrey.

We learne then by the premises, that
all

all suche as are giuen to disorder in their affections and actions, do destroy their bodyes and soules, beeing the beutifull houses of iustice, and are violent and rebellious against their creator. Heraclitus was wonte to saye: a drye spirite is a vvyse mynde. And whiche is more lamentable, they doe not onely procure diseases vnto them selues, and in the ende their owne death, as Galene sayth: *Those men cannot lyue long, whose delight and lyfe is in their pottes & disbes*: But therewithall they destroy the handieworke of God in themselues, hindering and quenching those diuine actions, whereby God hathe appointed his honour and glory to bee deriued amongst mortall menne. And because their belly is their God as the Apostle saith, let the assuredly know and imprinte in their memory, that for these barba-rouse and beastlye conditions, they shall sustaine the tormentes of hell fyre, vnlesse they repent. Seeing then mannes nature is contente vvithe fewe thinges: And if vve oppresse

G.iiij.

that

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that honeste contentation, eyther
vwith thynges superfluous or delici-
uous, we hurt & oppresse the body and
soule: Let vs persvade oure selues
that the very conueniency and dig-
nity of oure members, doe shewe and
appoynt vnto vs a wholesome and
laudable meane in all oure life, which
is molte acceptable and pleasant vn-
to God, whereby the temple of God
builded in manne, maye be kepte im-
polluted, and he celebrate and serue
his creator throughoute all eterni-
ties. Allwhiche things because we
are admonished by the diligent con-
sideration of the place of the soule,
and his powers in mannes bodye,
no reasonable manne wyll accompte
this tracte thereof eyther vnprofi-
table, or impartinent to this my pur-
pose. And hitherto I haue intreated
of the soule, as it is ioyned and knit
vnto the bodye: In whiche discourse,
the vnspeakeable goodnes of God
brightlye shineth in the creation of
the soule: Yea and of whole manne
also, beeing an excellent and diuine
crea-

creature : Hereafter I will speake of the soule as it is seperated from the body.

The reasonable soule beeing dissolved from the bodye, ceaseth not to be that whiche it vvas : But after that the bodye is deade, that it maye reste for a tyme, and be reuewed throughe deathe, vvhiche vnto the godly is but a sleepe of the bodye, the soule suruiueth, and remayneth immortall and vvythoute corruption. For the deathe of the bodye is not a deathe of the Soule also, but onely a seuering and departinge from the bodye. As if a manne take onelye a candle oute of a lanterne, he taketh but the lyghte oute of the lanterne, and putteth not oute the candle : And then the lanterne is full of darkenesse, by reason of the light remoued, but the candle casteth lighte more cleerely and brightly : Euen so the soule departing from the claye and earthly bodye, lyueth and moueth afterwarde more freely and blisfully.

*The soule
seperated
from the
bodye.*

G. in j.

We

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We finde in the scripture mention of the death of the soule, as it is written, *Thou shalt dye the death*: and also of the second death, which hath relation vnto the soule: Yet most assuredly it is immortall in Substaunce, and death is to be vnderstāded of the state, cōditiō, or qualitie of the soule. And whereas God him selfe is the life of the Soule, surely the death of the same is nothing els but to be forsaken of God, and to be left vnto him selfe, to runne into desperation, which is a very death of the soule, and so to be cast into hell tormentes: And yet it liueth in essence or Substaunce: but because it liueth miserably, that miserable life is rightly called a death. Which thing S. Augustine declareth aptly and fitly, as follovveth: *The soule hath his death, when he wanteth a blessed life, whiche in deede is the life of the Soule: But it is called therefore immortall, because if it doe continue neuer so miserably, it ceaseth not for all that to lyue.*

What the death of the soule is.

*Aug. l. 14
de trinitate. cap. 4.*

Prooofes
that the
soule is im-
mortall.

The opinion of the Immortalitie of the soule hath bene constantly recey-
ued

ued and defended, not onely of al Diuines, but also of the auncient & best Philosophers : and the persvasion thereof hath wrought suche effectuell consolations in the hartes of Infidels, that they stoutly suffered sorowes and calamities, as we see in Aristides and Regulus : and agayne many of them weerie of the vanities of this worlde, willingly imbraced, or rather violently ranne vpon death. As Cato, who (as Cicero reporteth) reioyced that he had occasion offered to kill him selfe. And it is reported of Cleombrotus, that after he had read Plato his booke of the Soule, he immediatly threw him selfe from the toppe of a wall into the middle of the Sea : with suche a desire was he enflamed by reading of that booke to enioy the blessed and heavenly lyfe: whose examples notwithstanding in killing them selues, are not to be followed in any respect. For the reason is rendred by Plato after this maner : *All Plato in good men ought to retyne their soules unpolluted within the body, untill God as it were by some occasion call or sende for the same,* Phedone.

Of the Immortalitie

Seneca.

Iosephus.

same, wee may not refuse that calling ap-
pointed vnto vs by God, nor assume vnto
vs his office. I knowe that Seneca de-
fendeth Cato his facte, as the deede
of a valiaunt and constante man. But
that saying of Iosephus pleaseth mee
exceedingly: It can not be sayde to bee
the parte of a valiaunt minde to kill him
selfe: But rather of a Dastarde and co-
warde. For a stoute Harie will abyde all
aduentures, and tolerate the same with pa-
tience and comelynesse. This opinion
(I saye) of the Immortalitie of the
Soule is so Catholike and Vniuerall
amongest the Philosophers, that none
are founde to thwarte the same, but
onely suche as fighte vnder the Epi-
cures standarde, who forbadde hys
Schollers to solemnize his birth day,
and appoynted them too fealte
one another the twentieth day of eue-
rye moneth. Suche are called of Ci-
cero, pelting and shopborde Philoso-
phers, accounting pleasure the felicitie
of man: contemning all religion and
seruice of God, denying God and all
godly prouidence.

Amongst

Amongst Philosophers of any name
there are two onely that haue left as it
were, capital & deadly sentēces against
the immortalitie of the soule, *Seneca &*
Plinie. For albeit thone hath in many *Sene. li. 7.*
places diuine & reuerēt speches of gods *epist. 55.*
maiesty: yet in the cōsolatiō of himself *Itē de cōso-*
& his frend, he vttreth very grossly his *lacione ad*
carnal opiniō in this matter: & for wāt *Martia.*
of other effectuall cōsolations agaynst
the terrors of death, he thinketh it the
best to say, *There is no sence or feeling of so-*
rowe in death, therefore death is not euill. As *Plin. li. 7.*
for Plinie his sentēce it is neither mar- *cap. 55.*
ueled at, nor much weighed, for he that
thought impiously of god him selfe & *Item li. 2.*
his prouidence, coulde not write any *cap. 7.*
thing eyther of the soule or of his Im-
mortalitie. Would to God he had now
a days no folowers, and that as men do
both see that Plynie hath erred asvvel
in matters of manners as of nature, &
giue place vnto better opinions, they
wold also in this matter as litle esteeme
him, seeing that he striueth agaynst all
that is called god, against prouidence,
agaynst the blissefull and happie estate
of

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of all mankinde,whiles he thus maynteyneth the mortalitie of the Soule. But it is a lamentable thing to behold the nature of mortall men , hōve hardely they are persvaded to embrace and followe the trueth hauing a thousand vvitnesses: but one meane author is sufficient and hable inough to make men hearken vnto him in a peruerse and false matter . So that Ouid sayde truely,

Quod nos in vitium credula turba sumus.
We hang together like burres in that which is euill. Which thing because it commeth to passe also in this weightie matter,I will not drylie passe that ouer,vvhich perfectly knowē,bredeth great consolation & commoditie vnto mankinde : and vnknown,no lesse discomfort and discommoditie.

And because some desirous to be accompted Philosophers,(whose opinion hath bene sought in this matter) haue thus answered : *To sayth the Soule is Immortall , but to humayne reason it is Mortall :* I vvyll by their paciencgeue vnto my louing and Christian Reader

Reader as it vvere a taste and vevve of the Philosophers writings concerning this matter, (not grounding the truth vppon them, beeing but animale and carnall men) but to this ende onely will I produce them, that they might haue authoritie with those that cyther preferre, or at the least make Philosophie equall vvith Diuinitie. Besides that their vnison, and almoste vniuersall consent vvith vs in a matter of so great importaunce, vvyl not hynder vs, but rather helpe vs. Euen as the shippe rideth more ffirmely, when it is stayed vvith tvvo ankers: so the assente and persvasion of the Immortalitie of the soule muste needes bee more certayne, if it bee confirmed bothe vvith Naturall and Diuine Philosophie. The trueth is alvvayes trueth, by vvhome soeuer it bee vttered: and vvee ought to bee studious thereof, not in any vvise reiectinge the trueth for hym that dothe vtter it. Like as an honeste Matrone clothed vvith ragged apparell, is neuerthelesse vvorthy reuerence

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uerence and honnour: so is trueth too bee imbraced beeing vttered by a Philosopher, not because he hath sayde it, but because it is true. In thys case therefore of the Immortalitie of the Soule, seeing the speeches and writings of the best Philosophers accorde and agree with the holy Scriptures, I vvyll not reiecte and refuse, but receyue theyr Testimonies.

*Cicero. 5.
Tuscul.*

*Theod. li.
1. de curā-
dis grecorū
affectibus.*

Cicero vvryteth that Phirecydes the Cyrian vvas the fyrste that vvee can reade of, that helde and affirmed Mannes soule too bee Immortal: He lyued as the same Author reporteth, at that tyme vvhen as Seruius Tullius reigned at Rome: vnto vvhome that famous manne Pythagoras vvas scholler and Auditour, vvho trauayled into Italie, Sycile, and Ægypte, vvhere he conferred not onely vvith the best Philosophers, but also vvith the Hebrues, of vvhome he learned and perceyued the knowledge of the liuing God. But if vvee examine the matter more diligently, it will

it vwill appeare that the opinion of the Immortalitie of the soule vvas receyued of the Philosophers before Phirecydes the Syrian vvas borne. For Mercurius Trismegistus, vvho liued not long after Moses, oute of vvhome he is thought to haue copied manye sentences woorde for woorde, and to haue interlaced them with his

ovvne monumentes: writeth there- of diuinely and very svveetely, after this manner: *Onely Manne of all earth-*

Pimandri

ly creatures is deemed to be of two natures, cap. 1.

Mortall in respect of the body, but Immor- tall in respecte of the soule. But in another

place more playnly: *When the Soule de- parteth from the body, then it is presented*

In Escula- pio.

before the Throne of the eternall Minde:

Before Whome if it bee allowed godtye and iuste, it goeth into pleasaunt and commo-

dious places: But if it appeare full of foule spots, it is caste downe too bee tormented

with the stormes and whorlewindes of Ayre and fyre, and so continueth in euerla-

sting tormentes. And amongst the Iewes the Esseans maynteined the same opi-

Lib. 4. de

nio, of whom Porphyrie writeth thus:

abstinendo

ab usu car-

The nium.

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The *Esseans* are *Iewes* by their countrey: who hold this as an undoubted trueth, that mans body shall be resolved to dust: But that his soule as a thing diuine shall abide immortall: For as they are sent downe from the subtile and thinne ayre, and so are conioyned with the body: euen so after their resolution from the same, being as it were a redemption and deliuerance from long seruitude, they ascende vpon high with great ioy and comferte. But it vvoulde require a large treatise to expresse the particular opinions and sentences of euery vvriter, touching this matter. For as much then as there be two principall philosophers, Plato and Aristotle, oute of vvwhose scholes two notable families and professions haue issued, as it vvwere out of the Trojan horse, I vvill onely propose vnto the Reader their sentences and iudgements: whiche two may be in the steede (as the learned accompte them) of al others vniuersally.

Aristotle for his sharpenes and excellency of vvitt named of the worlde ge-nus nature, hath written a booke of the soule,

soule, but cōming to the immortality thereof, he speaketh so obscurely and ambiguously, that the learned themselves can not tell vvhat to make of him. Plutarch plainly writeth, that he affirmeth the soule to be mortall, Thomas Aquinas and Theodorus Metochites, out of one sentence of Aristotle, woulde seeme to gather that he thought the soule to be immortall: & Alexander Aphrodisiens out of the very same sentence woulde approue the mortalitie of the same. The auncient Diuynes, as Gregorius Nissenus, Theodoretus, and Origen, write that Aristotle thoughte mans soule to bee mortall. But the latter writers almoste vniuersally affirme that the immortalitye of the soule may be gathered out of the monumentes of Aristotle. For in his bookes of the soule, after he had intreated of the soule or life whiche is common to man, with brute beasts, he writeth of the other after this maner: *Arist. libe. Touching the mynde or vertue intellectuē, 2. de Anima. We cannot affirme anything exactly. But ma. cap. 2. it is likely that it is much differing from that Item. lib. 3*

*ex li. meta-
hpr. ca. 7.
et alibi.*

H. j.

of cap. 5.

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Idem lib.
3. cap. 4.

Idem de
ortum ani-
malium. li.
2. ca. 3.

Refert Si-
mon Pau-
lus in lib.
locorū cō-
muniū.

of brute beastes: Because it is onely seperable
as that which is eternal, from that which is
corruptible. And againe more plainly:
There is an habilitie in the mynde, much like
unto light, giuing man power to see such co-
lers as are obiect to the eye. But this mynde
or intelligence is seperable, neither is it per-
mixed with the bodye, but impassible, and
hath his accions of his owne power and force,
and the same onely is immortall. And in a-
nother place most plainly. The life or
soule of brute beastes cannot come from any
externall thing, for that they are not sepe-
rable from the body. But the minde or power
intellectiue is diuine, and cometh from a-
nother place into the body, whose accions &
motions haue no felowshippe with the body.
Which one sentence induceth me to
thinke that Aristotle held not that ab-
surde opinion of the mortalitie of the
soule. The learned find wāting in these
& such like speches those artificiall &
apparent demonstrations, which he v-
seth in all other matters. For the which
cause it may better be sayd of him, the
he is reported to haue spoken of Mo-
ses when hee read his bookes: Moses
sayth

sayth much (quod he) and proued little, and so cast him out of his hands. It cannot be denyed but that this opinion of the immortality of the soule is meerly repugnant to Aristotles principles of naturall philosophie: as for example. *Al thinges that haue any beginning must neede haue an ending.* And in another place he thinketh the Mind to be as

*Ari. li. 1.
de calo.*

it were a bare or empty table, when it is first ioyned with the body, hauing an habilitie, or facultie to perceyue all thinges, which facultie is so knit and ioyned to the corporall senses, that when they perish, the facultie intellectualle must needes perishe also. So that if

*De anima.
lib. 3. ca. 4*

we set asyde his former speeches, and rest any thing vpon his principles of philosophie, we see howe that good opinion commeth to ruine. I will therefore let passe Aristotle as one writing both obscurely & ambiguosly (according to his maner in this matter: And because amōg so great varietie of philosophical opinions dissenting from christian religion, the Academickes, whiche secte descended firste from Plato, are accompted by Saincte

*Analitica
poste. li. 1.
cap. 24.*

*li. 8. ca. 4.
de ciuitate
dei.*

H. ij.

Augu-

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li. 8. ca. 4. Augustine moste worthely for christi-
de ciuitate ans to haue conference with all. I vwill
dei. also let my Reader haue a vew of their
opinions in this matter.

Tzet. Plato surnamed the diuine, learned
Chil. varia Pythagoras minde in this matter of
historia. Timæus Locrus, and Philolaus, vwho
Aristobu- vvas his scholemaister: and moreouer
lus Iudens vvent into Egipt, and there had the
lib. 1. sight of Moses, whom he followed in
Theodo. de many of his writings: And being in
curandis that countreyas, some sticke not to a-
Gracorum nouche: (albeit neither without con-
affectibus. tradition, neither with greate pro-
Marsilius babilitie) sawe and herde the prophet
ficinus. lib. Hieromie: He, I say, writeth most con-
8. epi. stantly and pithely of the immortalie-
August. de tie of the soule, agreeing with the
ciuit. li. 8. Christians in the substaunce of those
cap. 11. matters: Albeit in the manner of the
same he swarue muche from vs, ra-
ther immitating the phantasies of Pi-
thagoras, the monumētes of wor-
thy Moses. Plato is so earnest in the im-
mortality of the soule, that he affir-
meth all reasonable soules to haue ben
created together before their bodyes:
And

And that after their departure from their bodies, if they be foule & filthy, they passe oute of one beaste into another, and so afterwarde frō place to place, to be tossed to and fro vntil they be purified and censed. And Thomas Aquinas sayth, that Plato his opinion of the soule, or life of brute beasts, was that they also be immortall. Wherein we maye see that saying of Theodoret verified: *In Plato are many diuine sayings, but so pondred with humaine phantasies, that he rather may seme to haue dreamed of them, then perfectly to haue knowne them,* & therefore often tymes his diuinitie endeth in superstition and Idolatry. The myghtye God hath letten these vwise men see certen sparkes, and as it were flashes of the veritie and truth: That they might knowe hym by his vwoorkes, and be inexcusable: But he vvoulde not haue the same to be opened perfectly to the vvorlde by suche instrumentes, leaste mā glorifying in him selfe, might say, *Wisedome and eloquence hathe donne these thinges.* But vvoulde to God that as the truth shineth vnto vs more cleere-

li. 2. ca. 84.
cōtra gentes.

Theo. li. 2.
de curādis
Gracorum
affectibus.

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*Lactan-
tius. lib. 3.
inst. Chri.*

ly by the lampe of Gods worde, then
it did vnto Plato by philosophie : And
as vve passe him farre in the exacte
knowledge of heauenly thinges, so we
woulde not be farre behinde Plato in
gratitude and thankfulness vnto God
for his benefites and endlesse mercies.
For he reioyced that hee was formed a
man, and not a woman, a grecian of A-
thens, and not a barbarous person, &
especially for that he was borne in the
tyme of Socrates. But how much more
haue we cause for euer & euer to mag-
nifie his maiesty, that hath formed vs
men, & not monsters: not miscreants
and Paynims, but his owne children a-
dopted by the blood of his sonne Ie-
sus Christ, not Athenians, but inhabi-
tants of the heauenly Ierusalem, and
citizins of the saintes, & of the house
of God : Not in the tyme of Socra-
tes, but of Christe, not vnder the lawe,
but in the tyme of grace. For the
whiche causes Dauid exhorteth vs to
prayse our God, saying : *Prayse ye the
Lorde all ye nations, prayse him all ye peo-
ple.*

ple, for his mercy is strengthened ouer vs,
and the truth of the Lorde remayneth for e-
uer. But to returne to Plato his argu-
ments, vwhereby hee endeuoureth to
proue the immortalitie of the soule:
You shall vnderstande that many are
collected by Cicero, moo by Lactan-
tius, and moſte of all by Mercilius
Ficinus. But because many of them
are rather philosophicall, then popu-
lar, I will vse onely at this tyme ſuch
as are vwithin the capacitie of the vul-
gar: For thoſe that are full of ſchole
poyntes, are more fitte for another
place.

Plotinus rehearſeth foure argu-
mentes, for prooſe of the immorta-
litie of the ſoule: Fyrſte the ſoule is
ſeperable and diuerſe from the bo-
dye: For it beareth rule ouer the
bodye, and vvithſtandeth carnall af-
fections. Secondly the ſoule doth be-
holde and knovve diuynе thinges:
Whiche nothing can doe, but that
whiche is by nature diuine and cele-
ſtiall. Thirdly it hathe a continuall
deſire of enioying heauenly thynges,

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and fourthly it honoureth and serueth
God, to obteyne eternall life.

*Cice. Tus. quest. li. 1. Ex Pha-
done.* Cicero seemeth to make great ac-
count of this argument which he bor-
rowed of Plato: *Whatsoever is moued by
his owne force, is perpetuall: But the Reaso-*

*nable Soule moueth it selfe: it is therefore
perpetuall.* Plato confirmeth his *Maior*
of the origen of Motion. For all thin-
ges hauing beginning of themselves,
are immortall, and admit no ende:
But the Soule hauing beginning in
him selfe, moueth him selfe and the
body also, which otherwise were im-
moueable, therefore it is immortall.
And in respect heereof, some thinke
that Aristotle called the soule *Entele-*
cheian, to witte, a continuall motion
of his owne power. This Argument
seemeth not so strong vnto the Di-
uines, to approue this opinion: nei-
ther religious enough in so diuine a
matter. For vvhetheras Plato assumeth
the Reasonable soule to bee carried
with this interior & peculiar motion,
that is not proper to man onely, but
common with al brute beastes: wherof
he

he might as well gather that the soule
or life of brute beastes are immortall.
Moreouer this argument ascribing the
origine of motions to Soules, taketh
the same from God : and therewithall
seemeth to affyrme that they had no
beginning at all. Whose confutation
is moſte manyfeſt in the holye ſcrip-
ture, which ſayth in expreſſe vvordes,
that *in him we liue and haue our being.*

5. Auguſtin alſo denieth that the ſoule
eyther is or hath his mouing of him-
ſelfe, but of God only. Wherefore ſeing
there is no ſuch force in this argumēt
as the Platonifteſ would ſeeme to col-
lect, I let it paſſe as one of the com-
mon number : and vvyl novve ſpeci-
fie thoſe three argumentes, which that
worthy man & light of our time Phi-
lip Melancthon hath ſelectēd, and eſ-
pecially made choyce of, which muſte
needes worke mightely in the mindes
of thoſe that are religious in deede, &
wil leaue vehement perſvations in the
mindes of all honeſt Natures: The firſt
argument is after this maner.

*Auguſt. in
lib. queſt.
ſeptima. tri.*

*That Eſſence or Subſtance whiche hath Melan. in
not anima.*

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not his origine of the Elements, is not corruptible: But the soule hath not his origin of the Elementes: therefore the soule is not corruptible. The Minor is confirmed after this maner: It is impossible that any naturall Notices should spring of any elementall nature, especially suche as be vniuersall, and thinges incorporall, as of god, of nūbers, of order, of the difference betvvee thinges honest and vn honest. Which notices or knowledges are in man without learning. And therefore these intelligēces must needs proceede, not of any elemental, but of some perpetual & celestial nature. And Plato sayth, he would pronounce this to be a sufficient demonstration of this matter, if it were not the poynte of a glorious man to boiste. Albeit I know that the Epicurē taketh tvvo exceptions agaynst this Argument. Firſt that the soule is no simple substance, but rather a temperature of the foure Elementes. Then that albeit it be simple, yet it followeth not therefore that it is immortall. For (sayth he) vvh

*Lucret. li.
3. de rerū
natura.*

what can bee more simple then the
beames of the Sunne, and yet it ceas-
seth and endeth with the sunne, with-
out any dissolution of composition.

But Plato replieth to the first obiection, *In Phado.*

on, and confirmeth his opinion with
many weightie Argumentes, and a-
mongest other thinges, he sayth, that
because the soule in his motions is of

ten times quite contrarie to the Tem-
perature of the body, yea & representeth

the raging motions of the body with
reason, it must needes therefore be a

thing differing from the body, and in
this matter Aristotle consenteth vwith

Plato. And concerning the letter, vve *Lib. 1. de anima.*

muste obserue that Plato named the *Cap. 4.*

body a substance absolutely dissoluble:

For, saythe Plato, if vve speake *In Timao.*

properlye, God is without any di-
uision or dissolution: but all other

thinges if they bee compared vwith
him, they are in some sorte diuisible

or dissoluble.

But to omit these curious and subtile
Scholepoyntes. In what parte soeuer

the

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the godly Reader vvyll pronounce of this Argument, yet this is moſte manyfeſt, that Notices, or the vnderſtanding of thinges ingrafted, and as it vvere bredde in man naturally, are infallible and euidente testimonies that Mannes ſoule had not his beginning by chaunce or of the foure Elementes, but vvithe maruellous and exquisite cunning to haue beene formed and faſhioned by God, that eternall minde, the creator of al thinges. And therefore intelligence or reaſon beeing as it vvere certayne beames of the heauenlye lighte, doo more clearly ſhine in Manne then in any other earthly creatures. Beſides this the habilitie too diſcerne betweene thinges honeſt and vnhoneſt is not giuen to Manne in vayne, neyther in dolor and feare after men haue committed vickedneſſe, beeing as it vvere a reuenger and tormenter of the ſame. The vngodly therefore ſhall be in paynes after this life, eſpecial-lye if they bee not puniſhed in this vvorlde. Theſe and ſuche other like thinges

things vvee collecte by the helpe of
Notyces, ingrafted and bredde in vs
naturally.

The seconde Argument is this: *Ex Phad.*
We see in this vvorlde many honeste *Platonis.*
and vertuous men to be murdered of
theeves and Tyrantes: and agayne we
see wicked and vngodly men to flou-
rishe and prosper. Seeing then that
there is Prouidence in God, there
muste needes bee another life, where-
in the good and godly men shall en-
ioy blessednesse, and the wicked and
vngodly shall be in wofulnesse.

This Argument is handled largely
by the auncient Fathers: In deede it
is of great vveight and force in the
Church of God: the efficacie or ra-
ther effect thereof is more apparant,
if vvee set before oure eyes the ex-
amples of holy menne in the Church
of God. For it is impossible that
suche shoulde bee neglected of God,
whome he hath declared vvyth ma-
nifest testimonies to bee beloued and
accepted of him, as Abell, Esay, Iohn
Baptiste, and Paule. But these and
many

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many other like are murdered in this worlde. Another worlde muste of necessitie folloove, vvherein there shall be a seperation betweene the good and the badde. And verily the death of Sainctes and other holy men are infallible witnesses of the iudgemente to come: For in that sorrowfull spectacle of Abels death, God admonished our Parentes, that mans soule is subiecte to death, by meanes of sinne, Albeit, God made a difference before betwene iust Abell, and vniust Cayne: and their Parentes were not ignorant of that seperation. For they vnderstoode by the promise, that there shoulde bee alwayes a distincte and seuerall Church, vvherein the head of the serpente shoulde be brused and broken, sinne abolyshed, Iustice and lyfe restored. Our firste Parentes vnderstoode then and gathered by that separation, that there vvas yet another worlde and iudgemente too ensue.

And the Lorde spake also before vnto Cayne: *If thou doest not well, sinne lyeth*

lyeth at the doore. Whiche is as muche
as if he had sayde: Albeit plagues and
punishmentes be differred for a time,
& the wicked malepartly heape sinne
vpon sinne, vwithout any feare of
God: yet let them be vvell assured,
that there vvyll once come a greate
and generall iudgemente, vwherein
Gods vvrath shall be horribly opened
and powred vpon the vvicked and vn-
godly. These things vvere taught and
preached largely, no doubte, by those
reuerende Patriarkes Adam, Seth, He-
noche, and others, vnto their children
and posteritie, and in the example of
Abel they proposed the whole doctrine
of the Church, what it is, why it is sub-
iect to the Crosse of persecution,
what iudgement shall follovve, and
hovve a Resurrection of the fleshe,
and a restitution of all thinges should
bee looked for. Wyth the vvhyche
considerations let vs also confyrme
oure persvasion and beleefe of the
lyfe too comme, wherein God shall
reueale and make a manyfeste dif-
ference betweene Iohn Baptist and
Herode,

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Herode, betwene Paule and Nero. The deepe contemplation of these thinges doth wonderfull strengthen that opinion of the immortalitie of the soules. For when we beholde the greates calamities and persecutions of the saintes here on earthe, vve by and by thinke with our selues, God did not creat his chosen to lyue onely in misery: but in felicitie, whiche because they doo not enioy here on earth, they must needes haue the fruition thereof in another lyfe.

The thirde argument is taken from the torments of the conscience in the vngodly. For after heynous offences & actes committed, there follow vsually in those that be most desperate & hardy, vehement stinges and pricking of the conscience: And albeit they endeavour to forget, and as it were to put of the same: Yet there is depely fastened such a diuine force and operation in their mindes, whiche exceedingly punisheth and disquieteth these vicked men: Nowe these thinges are not bred in man by chaunce, but by Gods determinations.

Alexander.

King Richard.

termination and ordinance, whereby
a greate difference is scene betwene
the iuste and the vniuste. When Alex-
ander had killed Clito, he felte suche a
consternation and oppressiō of mind,
that vvith muche a doo his seruantes
stayed him from violency toward him
selfe. Aristopulus Hircanus his sonne
for very sorowe and greefe of mynde
that he had slayne his brother, vom-
ited blood, and beeing caried vnwares
into the place where his brother was
executed, hee fell into a meruelous
trembling, whiche did not leaue him,
before life left him. Herode in the like
case slewe himselfe. Nero imagining
onelye that he sawe deade mens car-
kases whome he had commaunded to
be murdered, became almoste madde
and desperate. And the like or more
dreadefull reporte, we haue receiued
of Richard the thirde king of Englād
of that name, who hauing monstrou-
fly murthered his Nephues, his louing
and chaste wife, with many other noble
and vertuous personages, had alwayes
waking and sleeping terrible shewes of

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the punishmentes abiding for him in the other lyfe, wherewithall he vvas especially and principally tormented in his dreames the very night before hys ruine at Bosworth feelde: at what tyme it seemed to him being a sleepe, that he saw diuerse images like terrible diuils, vvhich so pulled and haled hym, that he coule not enioy anye quyet rest: vvhwhereof the Historian giueth a good note, saying: but I thinke this vvas no dreame, but a punction and pricke of his sinfull conscience: for the conscience is so muche more charged and aggrauate, as the offence is greater and more heinous in degree. These and suche lyke examples doe declare that there is another iudgement: The consideration and remembraunce vvhwhereof causeth riche and poore, high and lowe, to tremble and quake, albeit they be not touched with any authoritie and iudgement of man.

Thus the Reader may see what Plato, Aristotle, and other famous philosophers thought of mans soule after death, vvhwherein they agree vvith vs

in

in the substance of the matter, that the soule is immortall: Albeit in some circumstances they doe not altogether consent with vs. Aristotle thinketh that no power remayneth in the soule after this disolution, but onely intelligence. But the diuines do not onely ascribe vnto the soule that accion or vision of God (for they will not haue it termed a power after death) but also other vertues, as to remember, to loue, to feele delectation, and suche like, vnlesse some manne will happily take those thinges as spoken of the manne restored, or of the soule vnited to the body againe. Moreouer all the philosophers, who affirme the immortalitie of the soule, holde opinion eyther that all soules were created together, or that they be a parte of Gods substance: From whom the Manichies, no doubt sucked the same opinion which they so constantly aduouched, as also that absurde error of two natures good, and euill, vvhich he affirmed to be in the first man, contrary to the holy scripture.

*I.ij.**And*

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And these are the firmeſt argumentes of the philoſophers, to proue the immortaliti^e of the ſoule: of the whiche Lactantius writeth after this manner:

Lactanti- Because the philoſophers had not the ſonne
us de diui- of truth (he meaneth the worde of God) they
no premio could not comprehend the truth, wherof al-
ca. 7. et. 8. beit they had as it were a ghyſiſhe, yet as
they were many and diuerſe, ſo they uttered
the truth diuerſly: and did not aptly couple &
knit together the cauſes and conſequenceſes of
things. Moreouer being caried as it were into
a kind of madneſſe, thrugh that itching deſire
to thwarte and contrary one another, ſome-
time in confirming their owne vntruthes:
ſometime in confuting other mennes truthes.
Verity her ſelfe (which they ſeygnted them-
ſelues ſo earneſtly to enquire) did not ſo much
ſlyp out of their handes, as they by themſel-
ues willingly caſt away the ſame. Plato his
argumentes are in deepe to the purpoſe: But
they are not ſtrong inough to confirme the
truth: For he neuer came to the perfit know-
ledge of heauenty miſteries, nor underſtoode
what was the cheefe goodneſſe: And albeit
he thought that whiche was true of the im-
mortalitie of the ſoule, yet he did not ſo di-
ſpute

spite of the same, as of mans felicitie or soueraine goodnesse: Hitherto Lactantius.

I for my part thinke thus of the philosophers argumentes, that albeit they are no firme and stable groundes of our fayth in this matter, without the sure stay and pillar of Gods vvorde: Yet they very vvell confirme & comforte good and humble myndes in that delectable and true opinion: Especially when they vnderstand that the best and most excellent philosophers, being without the knowledge of the liuing God, haue acknowledged the argumentes aboue specified to be inuincible: For Galene of vvhome we maye say in his profession, as Possidonius sayde of saint Augustine in diuinitie, that he vvrote so manye volumes, as no one manne read, and read so many thinges as no one man euer write: And therefore vvithoute all doubte, hee knevve all suche argumentes, and diligently examined them: As hee, I saye, frankely and liberally confesseth that all suche reasons, vvante playne and artificiall demonstrations,

I. iij.

(which

Of what
force the
argumentes
of the phi-
losophers
are by the
testimony
of Galene.

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Galenus de (which he calleth *demonstrationem sciē-
fatuū for- tificam*, being able to conuince, and as
matione. it were draw the ganesayer into that
De placitis opinion. So doth he sometime in the
hip. et Pla- way of admiration both extoll Plato
tonis. li. 9. his opinion touching the immortality
Idē. de ani of the soule, and plainly confesse that
ma morum he is not able to conuell or improue
& corporei his reasons and argumentes.

tēperamē- But let euery man accompte of the
ti mutua philosophers argumentes, as it shall
consecutio- seeme best vnto him: The most infalli-
ne, ble reasons are taken from the mouth

Argumētis of the immortall God, beeing the au-
out of the thor and giuer of lyfe and immortali-
holy scrip- tie: who being both truth it selfe and
ture for the fountaine of lyfe, can best of all other
immortaliti beare witnesse thereof. I vwill there-
of y soule. fore novv put downe and expresse the

Psal. 16.

same. Dauid that mighty and happy
king, comprehendeth in one sen-
tence the immortalitie of the soule,
and the resurrection from the dead,
laying: *Thou shalt not leaue my soule
in hell (O Lorde) nor yet suffer thy
holy one to see corruption. Man con-*
sisteth

fisteth of bodye and soule. The body is corrupted by death, and dissolued into dust: But yet it doth not vtterly perish. For euen as Christes body did rise agayne the thirde daye, euen so shall all mens bodyes rise at the laste day, and shall be deliuered (by Christ) from corruptiō. Againe our soules are not drowned in hell. For as Christes soule returned vnto the bodye the thirde daye, and in that very body ascended into heauen: euen so shall our soules liue through Christe, and not dye.

Salomon the sonne of Dauid, that most yvile king, toucheth this matter with like breuitie after this manner: *The dust shall returne to earth as it was, Eccle. 12. and the spirite shall returne to God that gaue it.* Mans body is called dust of Salomon, for that Moses recordeth the same to haue bin made of the dust of the earth. The bodye then shall returne to dust, & shall rotte & be resolued into that which it vvas in the beginning, & shal so remaine vntil domes day, as Gods mouthe pronounceth:

I. iij.

Thou

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Gene. 3.

Thou art dust, and shalt returne into dust.
But the spirite that is the Reasonable soule dieth not with the body, nor is resolved into earth, for it was not fashioned of the earth: neither dothe it vanish into ayre, for it consisteth not of the ayre, but beeing faythful it passeth from man to god, and liueth after the death of the body. The reason why it goeth to God is this: It was God that gaue the soule, & he after a wonderfull manner created man after hys own Image, breathing into his face the breath of life: of lyfe (I say) to witte, of vitale and liuely power, and not the spirite of death. It is not possible then for that to dye, which hath of and fro God receiued immortalitie, for God is life it selfe, and therefore can and will conserue that liuing which he shaped to his likenesse.

The examples of Enoch and Elias do proue this matter, in whō god hath shewed a cleare testimonie of the life to come, who in the sight and vewe of the world were translated, beeing yet in their bodies, into Paradise. And so doo.

do al those which did rise with Christ,
and were partakers of his glorious tri-
umphe. The examples of Lazarus and Luke. 16.
of the rich Glotton doo vvel confirme Math. 17.
the same. Herevnto we may adde the
communication of Christe with Mo-
ses and Elias, and yet it is written that
Moses was deade and buried 1500. Deut. 34.
yeres before that time in a valley of
the Land of Moab. The Apostle sayth,
I desire to be dissolued, & to be with Christ. Phl. 2.

And Christe our Sauour confuting
the errour of the Sadusees, sayth:
God is the God of the liuing. Whereas Math. 22.
therefore Christ nameth him selfe the
God of Abraham, he inferreth vpon
the same, that Abraham is yet liuing.

The playne and pithie sentences
of the Scriptures doo adde strength
vnto the premisses. For Christe Ie-
sus the sonne of the liuing God spea-
keth thus: *Feare you not those which* Math. 10.
kill the body, and can not kill the Soule:
But rather feare him who is able to caste
bothe body and soule into Hell fyre. And
agayne: *He that will save his soule shall* Math. 16.
loose it, and he that looseth it for my sake,
shall

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John. 8.

shall finde it. In another place: Verily, verily I say unto you, he that heareth my worde, and beleeueth in him that sent me, hath eternall life, and shall not come into iudgement, but shall passe from death to life. Suche proofes are extant in many places. Iohn. 6. 10. 11. 1. Pet. 4. 2. Ti. 1.

Reucla. 6.

S. Iohn the Apostle & Euangelist painteth out this matter in a heauenlic vision of the Soules liuing and beeing hidde in heauen vnder the Alter (to witte, vnder the protection of Christ) crying and speaking in this wise. Howe long Lorde, holy and true, doeſt not thou iudge and reuenge our blood on them that dwell vpon the earth. And long white robes were geuen vnto euery one.

Sapi. 3.

These were the soules of Martyrs, whose bodies were killed by Tyrauntes for the testimonye of Christe, vnto vvhom the same euerlastinge blisse and reste is promised. Very truely therefore and comfortably is it vvritten of the Wise man: The Soules of the righteous are in the bande of God, and no tormentes shall touche them. In the sight of the vnwise they appeare to dye, and their ende was thought

thoughte greivous, and their departinge
from vs destruction: But they are in po-
wer. And though they suffer payne before
men, yet is their hope full of Immortalitie.
It is therefore very truely and aptly
pronounced in the Ecclesiasticall de-
finitions: *Wee beleue that manne alone Cap. 16.*
bath a soule existing, whiche beeing unclo-
thed of the bodye, lyueth and retyueth
moſte lively bys proprieties and qualities.
The soule dyeth not with the body, as Ara- Aratus.
tus holdeth, nor yet in ſhorte tyme after
the bodye, as Zeno maynteyned. For Zeno.
it lyueth ſubſtantiailye and trewelye,
whereas the Soules of the unreaſonable
Creatures are not Exiſtinge, but ryſe
and ſpring out of the fleſhe, and dye with
the fleſhe.

The veritie and ſtabilitie of that
opinion touching the eternitie of the
Soule is as it vvere ingrafted by the
Layve of Nature in the Hartes of all
mortall menne. And therefore ma-
ny of the wyſe Paynims coulde not
abyde to heare it once ſpoken, that
mannes Soule ſhoulde bee Mortall.
Cicero vvyrteth after this manner:

Wee

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Sice. Tus.
quest. li. 1.

We are induced by nature to thinke that there is a God, and by reason we conceyue his qualities: Euen so by the consent of all Nations we thinke that our soules are Immortall. For the auncient Philosophers, and all those (for the moste parte) whiche succeeded them, helde the same, Trismigestus, Musæus, Orpheus, Homerus, Pyndarus, and Pherecydes the Syrian, who was the master of Pithagoras, and so dyd Socrates his scholler. Plato him selfe so thende he mighte knowe the preceptes of Pithagoras, sayled into Italie, and did not onely holde the same opinion, with him, but confirmed it with so good Argumentes, that if a man vouchsafe to reade the same, he shall desire nothing more for the prooffe of this matter. So that if any nowe doubt of the veritie of this opinion, they are light and gyddie braynes, curious melancolie heades, and suche as are vnworthy the name of Reasonable Men. Suche are assuredly the plagues and poysons of common wealthes, worthy to be exiled out of the societie of all liberall menne. Suche haue shaken of and wiped away all shamefastnesse and honestie,

nestie, and are moste prompt and readie to practise all mischief, that nourishe in their brestes this beastly opinion, that *Mans soule is mortall, and subject to corruption.*

It may easily be seene by that whiche vve haue spoken before, howe fond and vayne the dreames of some Stoickes haue bene, and howe they haue tryfled contrarie too the light of reason, supposing that Soules being of a certayne fyrie nature, doo after their departure from the body, flye too and fro in the ayre, and at the laste doo vanishe avvaye to nothing, like vapour or smoke. And no lesse absurde is that phantasticall deuise of some Pithagorians, vvhom misconstring their diuine Master, interpreted hys *metempsychosis*, that is to saye, a flitting or passing of soules oute of olde and vvaisted bodies into other young and freshe, and that the same Soules are borne and renewed agayne, sometime in men, sometime in beastes, byrdes, and other liuing

Stoickes opinion rejected.

Plato in Phedone.

Orig. li. 2.

de principijs. cap. 2.

Theod. li. 11. de curandis gre-

corum afflictibus.

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uing creatures, and that by chaunging oftentimes their Mancions and dwelling places, they are immortall.

This doting opinion neded not to be touched, if certen mē without al sence & sounde iudgement, did not presume with colour of Gods worde to mayntaine the same: of the whiche opinion there is often mention made amongst the auncient Fathers.

Irene. li. 2.

cap. 59.

Lact. li. 7.

cap. 12.

Epiph. heres. 5. 6. 7.

66. &c.

They alledge for the establishing of their opinion that which Christ speaketh of Iohn Baptist, to witte, *He is Elias*, as though that soule which sometime was in Elias, should now be transferred into Iohns body: but it shall appeare howe farre they swarue from the trueth. For first Iohn beeing demanded vvhether hee vvas Elias, playnly ansvvereth: *I am not*. Secondly the true sence of Christes wordes are gathered out of the speech of the Angell to Zacharie: *He shall conuert many of the children of Israell vnto their Lorde God, and he shall goe before him in the spirite and vertue of Elias, to conuert the hartes of the fathers towards their children*. We see there

there is gret diuersitie betwene these,
To haue the soule of Elias, & to come
in the spirite & vertue of Elias: and lest
we by ignorance should take the spirit
for the soule, he addeth as it were for
explanation: *He shall come in the spirite
and power of Elias.* Thirdly, howe can it
be sayde that Elias soule passed into
John, seeing that the scripture beareth
witness, that Elias gaue not vp the
Ghoste, nor dyed, but that he was
translated in body and soule, that he
might bee a liuely instruction to the
world of eternall life.

But this fonde opinion of transmigra-
tion of soules oute of one creature in-
to another after their departure from
the body, nedeth not any further con-
futation, being as Tertullian & Lactan-
tius terme it, the dreame of a doting
olde man, and more conuenient to be
vttered by some pleasant Iester at the
table, then to be disputed on in the
scholes of Philosophers.

Albeit there are many learned vvri-
ters that take Pythagoras transmigra-
tion of soules in another sense, apply-
ing

*Tertul. de
anima.*

*Lact. li. 7.
cap. 12.*

*The true
meaning
of Pitha.*

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*Ioha. Reu-
chlinus. li.
2. artis ca-
balistica.
Celius. Se.
Curio.*

ing the same morally to mans lyfe & conuersation : vwhereof because Iohn Reuchlyn and Celius Secundus Curio, haue written of all other in my iudgement moſte plainly and pleasantly, I wil ſummarily propoſe to the ſtudious Reader, their myndes in this matter. Pithagoras Metempsi-cooſis or Transmigration of ſoules is interpreted by the learned to bee nothing els but a like povver or ſimilitude in mens motions and ſtudies, wherein they reſemble and very muche expreſſe ſomme mens conditions that bee deade. So Ennius was wont to ſay that Homers Soule came into his breſte, meaning that he vvas rapt as it were with that Poeticall Furie or Spirite, wherewithall Homer was ſo notably and diuinely indued. And euen ſo Pithagoras ſayde that Euphorbus Soule was entred into him : Which thing when the valiaunt Captaynes maruelled at, he tolde them, that although he vvas a maſter of peace and quiet contemplation, yet he felte in himſelfe the ſame diſpoſitions and Inclinations whiche were

were reported to rest in Euphorbus, and to be inflamed with greate desire to haue ben present at the beseege of Troy. Hereof it came to passe eyther throughe ignoraunce of Pythagoras misteries, eyther through the peruerfitie of maligne and enuious persons, that expound all thinges in the worse sense, that Pythagoras was reported to defende the transmigration of soules: according to the Poet:

Ille ego nam memini Troiani temporis belli

Panthoydes Euphorbius eram — — —

Whereas in deece nexther in his golden verses, neither in any other part of his fragmentes remayning at this day, is there any such thing to be founde in his monumentes.

But let vs graunt that Pythagoras vttered in sound of letters that opinion: doth not Gods word also call reasonable men, dogges, horses, mules, & lyons: and yet neither the one nor the other meane so literally, but they rather taxe the similitude in vices, they speake not of the substaunces, but of the qualities. And in dayly communi-

*The Me-
templeiculus
of Pythagoras.*

K.j.

cation

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cation do vve not see these thinges by
a certaine likenesse and conueniency
so tearmed? For those mē that vse vio-
lency, and cruelty, are called Lyons,
crafty menne, foxes, tymorous men,
heyres, bablers, pies, vnthankful men,
swallowes, and those that are drowned
in pleasure are fittely named swine.
Which manners if they leaue and be-
comme ciuill, then they are sayd to be
chaunged into men againe. As we
reade of the companions of Vlisses,
vvhom Cyrce the enchauntres turned
into swine, and vwise Vlisses restored
them into menne agayne. And Na-
bucodonosor for hys intollerable
pride susteyned Gods indignation, &
dwelte vwith Beastes, vntill seuen yeres
were comen and gonne: And after
that tyme by Gods clemency, recea-
ued his reason and vnderstanding a-
gain: Which punishment many of
the auncient Hebrues, and latter
vriters referre to the imagination of
the king, so hurte and peruerterd, that
he thought hym selfe to be turned in-
to an Oxe. Whiche thing cometh
to passe in many menne, not onely
by

by the stroke of God, aboue all
manne's reason: But also by meanes
of witchcraft and aboundance of
melancholy humors in manne's body,
wherewith the diuill conioyneth him
selfe often times, as he doth with the
ayre, vwhen as he mingling himselfe
therewith, rayseth terrible and hurt-
full stormes and tempestes.

*Ruius de
lucta Cri-
stiana.*

*Len. Len-
nius. li. 2.
cap. 1.*

*M. fecinus
in epist.*

The learned philosophers, and phisi-
tions do with a generall consent ex-
pound Pithagoras his transmigration
of soules into diuerse bodyes, of na-
turall thinges, namely of the lyfe of
liuing creatures, vwhose explication
because it tasteth of good learning,
and is also in my iudgement very
pleasant, I thoughte conuenient to
expresse it in this place. They saye
that meates and drinckes sent into
the belly vvhich is vnder the stomake,
are concocted by the force of the heat
and spirite, and are so dispersed into
all the body. For from that place there
ascendeth ioyst or moysture vnto the
luer, by certē passages & direct waies,
from the middle gut vnto the gate or

*The Me-
tempicosis
of the Phi-
losophers &
Phisitions.*

K.ij.

entre

Of the Immortalitie

entre of the liuer : And euen so some descendeth vnto the reynes, where the said ioyst & moysture is as it were tried and seperated, partly into choler, and partly into blood: But the blood is cocted in the hart, from whence it is deriued throughe many and sundrye vaynes into all the bodye, and euey member of the same : And that which is in blood mozte subtill and thinne, is chaunged into a vital spirite or breath, which breath is named of some lyfe it selfe, or as the Platonists thought, it is at the least as it were a cariage or wasgon of the lyfe. Nowe as the bodyes are augmented by meanes of meates and drinckes, vvhose effectes passe vnto euey member and part of man: euen so they sayde, that the spirite or soule did take vppon it after a certaine manner newe members and bodyes, by reason of the increase and augmentation of meates which it had not before.

Or els after this sorte, the spirite, say they, is a subtill, ayery, and bright substance, springing of the thinnest part of

of the blood, carying the vertues and
povvers from the noble and principall
members into all lymmes & ioyntes,
that eche of them may do their duety.
Moreouer they deuide the spirite in
three sortes. The animale or lyuely
spirite, vvhiche hathe his seate in the
brayne, and is distributed by the si-
nerves into euery part, giuing vnto
the same power of mouing and fee-
ling. The vitall, which resteth in the
hart, and vvalketh through the arte-
ries & vaynes euery way, being the oc-
casion of natural heate in man. Third-
ly the naturall spirite they place in the
lyuer, vnto whome they attribute po-
wer of nourishment. I am now without
compasse of my purpose & profession,
but I was euē enforced to declare that
Pythagoras hys transmigration of
soules into many bodyes, noteth on-
ly vnto vs eyther the manifolde pow-
ers and operations of the spirites, or
elstaxeth the disorder of men, vvhō
beeing indued vvith reason and vn-
derstandinge, doe putte off all huma-
nitie, and in manners and conuer-

K.iiij.

sation

77. 108
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sation become worse then brute beastes.

I proued euidently before, that soules being seperated by death from their bodyes, do not die, but lyue. It remayneth that I saye some thing of their mancion place, after their departure from the bodye: In the declaration whereof, I will of purpose auoyde the subtil disputation of the philosophers & schole diuines, how & in what manner bodies & spirites are conteyned, or not conteyned in places. And I feare least that distinction of theirs, will rather make this matter obscure, the e-
uident, *That all thinges are in places after three sortes, locally or circumscriptiuely, definitiuely, and repletiuely.* I therefore hold and belecue simply and agreably to Gods worde, that soules after their dissolution from the body, are eyther receaued vp into heauen, or els are cast into hell, and are in some one certaine place. For so long as they are conloy-
ned with the body, they wander not hither and thither, but still inhabite the

the same as their houses or manci-
ons : And beeing disioyned from their
bodyes, doe retaine effectually their
substances, and shal at the last day re-
turne to their auncient and proper
places

There are onely two places prepa-
red of God, for mennes soules loosed
from their bodyes, namely for the
godly, Abrahams bosome, Paradise,
or heauen : And for the vngodly, hell:
as it is euident by the example of
blessed Lazarus, and the cursed riche *Luke. 16.*
manne, vwhen Christ declared moſte
ſignificantly, the one to be recea-
ued into Abrahams bosome, the o-
ther to be caſt into hell tormentes.
Herevnto agreeth Saint Paule, vwhen
he ſaith : *I deſire to be loſed, and to be with* *Philip. 1.*
Chriſt. And the ſcriptures doe euery
where declare, that Chriſt his beeing
is in heauen at the right hande of his
father. And in the goſpell of Saint
Iohn, the Lorde nameth the reſting
place of ſoules after their depar-
ture from their bodyes, a mancion or *Io. 14.*
dwelling place, and addeth therunto:

K. iiii.

I will

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Heuc. 6.

2. Cor. 5.

I will take you unto my selfe, that whereas I am, there may you be also. And euen so the same Euangelist saue in heauen the blessed soules vnder the Alter, resting vnder Christes defence and protection. That excellent and comfortable place of S. Paule confirmeth the same: Wee knowe that if our earthly house of this tabernacle be destroyed, we haue a buylding giuen of God, an house not made with handes, but eternall in the heauens. Beholde whiles soules are conioyned to their bodies, they inhabite the same as houses, but when this corruptible body is destroyed by death they goe into dwelling places not framed by man, but buylt by God durable and euerlasting, to witte, heauen it selfe. Wherefore omitting vayne speculations and curious disputations, let vs holde vndoubtedly, that after bodely death the soules of the righteous are carried into heauen: and on thother side that eternal fire is prepared, wherein the wicked and vnbeleeuing shal be afflicted and tormented. Which thing caused S. Augustine to write after this maner:

maner: The soules of godly men beeing separate from their bodies, are in rest: and the wicked are in payne: they resume their bodies to lyfe everlasting, and these to eternall death, whiche is called the seconde death. It appeareth then that the third place is nothing else but a dreame and vayne imagination of man, without the warrant and authoritie of the holy and Canonical Scripture: But hereof I vwill towarde the ende intreate more at large.

Augu. de
civ. li. 13
cap. 8.

It is vsually demaunded, Where are the seates & places of the blessed and cursed spirites? Certayne it is, and out of all controuersie, that the soules of Sainctes dwell with God, as it is written: The soules of the Righteous are in the handes of God. And in another place: Into thy handes, O Lorde, I commend my spirite. So vwe beleue that Elias vvas taken vp into heauen in a fyrie Chariot. And our sauour and Lorde Iesus Christe prayeth: Father I Wyll that they whiche thou haste geuen mee bee with mee, euen where I am, that they may beholde my glory, which thou hast
giuen

Sapt. 3.

psal. 11.

2. Kg. 2.

John. 17.

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Actes. 1.

Actes. 7.

ginen me. The place then of the blessed soules is that same Heauen, into the vvhiche Christ ascended with his glorified body: into the which S. Stephen desiring to bee receyued, cast vp hys eyes into heauen, and sawe Iesus standing at the right hande of his Father: vnto whom he commended his soule, saying: *Lorde Iesu receyue my spirite.* This ioyfull place hath manye names in the holy scripture. For sometime it is called *Abrahams bosome*: For thither shall all men bee receyued and taken after this lyfe, that doo embrace the promise of Chryste made vnto Abraham: It is also called Paradise the hande of God: a Receptacle vnder the Alter of Chryste, before Gods throne in heauen. Eor euen as Chryste is our shedde and co-vert in this life, protecting vs agaynst the heate of Gods vvrath: so dothe he receyue into his bosome all those which sleepe in him, and geueth them euerlasting rest and peace.

Concerning the place of vvoe and affliction, where the soules of the wicked

ked are tormented: the scripture pronounceth playnely that they are caste into hell: *Like sheepe they lye in hell, death deuoureth them.* And agayne: *Let death sease vpon them, let them goe downe quicke into hell.* And we reade in the bookes of Moses after this maner: *So they and all that they had, went downe ashyue into Hell.* And in the Gospell of Saincte Luke, Hell is sayde to bee in a loue place: *Betweene you and vs there is a great gulfe sette, so that they which would go from hence to you, can not: neither can they come from thence to vs.* And Saincte Peter speaking of the Angels falling away, sayth: *That they were cast downe into Hell, and deliuered into chaynes of darknes, to bee kept vnto damnation.* Esay the Prophet uttereth these vvordes of the same: *For Tophet is prepared of olde: it is euen prepared for the King: he hath made it deepe and large: the burning thereof is fyre and much wood: the breath of the Lorde like a riuer of brimstone doth kinde it.* And this place of damned spirites hath many names: Sainct Iohn calleth it the lake of fyre and brimstone:

Christe

Psal. 49.

Psal. 55.

Num. 16.

Luke. 16.

1. Pet. 2.

Esai. 30. **V**

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Mat. 22. Christe himselfe, eternall fire and out-
warde darknesse, vvherein neuerthe-
lesse the wicked heholde all the hea-
uently fellowshipe in great tormentes
vwithout any consolation at all. The
latens call it *infernus*, because it is be-
neth vs. The Grecians Ades, because
there is no lighte there, and *Tartar-
us*, because menne in that place trem-
ble, shiuer, and gnashe vwith their
teeth.

Where bell It is vsually demaunded in what place
hell is, and whether mans soule be pas-
sible or not: touching the place of hel,
vwhether it bee in the centre of the
earth, or elsewhere, sith that it is not re-
ueled in the holy scriptures, let vs not
busie or selues curiously aboute the
same, rather let vs pray God to stay vs
in his feare, that we be not for oure
sinnes and wickednesse cast, to our e-
uerlasting misery and dolor, into that
infernall lake. That there is suche a
place no godly man mistrusteth, for
that Christe him selfe sayth, *That in
the ende of the worlde the Sonne shall sende
his Angels, and they shall gather out of his
king-*

kingdome all offences, and those that commit abomination, and shall cast them into a Chimney of fyre, where shall bee weeping and gnashing of teeth. The same is reported, Math. 22. 24. And the Prophete *Eesai. 30.* sayth, that God hath placed Hell beneath, and to haue made it ample and large ynough. It is euident then that Hell is a certayne place which is both wide and deepe: so that whosoever is once caste into it, can not by any meanes for euer ridde him selfe oute of the same. *Aug. li. 12 ca. 32. 33 de genesi ad litcro.* Christe calleth this place *Esa. 30.* *Gehenna*, alluding to the place of *Eesai*: That was a place wide and large, and therefore was also called *Tophet*, situate not farre from the walles of Hierusalem towards the East, and was also named *Gehennon*, or the valley of *Ennon*: In whiche place Parentes offered in abhominable fyre their ovne children to the Idoll *Moloch*. And by a translation the worde is referred to a Chimney of fyre prepared for the diuell and his angels, being kindled & enflamed by the breath of the Lorde, as it were with sulphure
and

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*Isai. 66.
Mark. 9.*

and brimstone, to afflict and vex the
curst men and wicked feedes per-
petually, which for all that shall not
consume them. As it is written: *They
shall be cast into Gehenna, into unquen-
cheable fire, where their worme shall not
dye, and their fyre shall not goe out.*

*Greg. Nis.
li. 2. philo-
soph. ca. 2.*

Nowe because I haue sundry and of-
tentimes before made mention of the
tormentes and passions of the soule,
as well conioyned as separate from the
body: there ariseth a question howe
and in vvhhat sorte the soule is passi-
ble. For some, as Cleanthes and Chry-
syppus, haue affirmed that the soule is
not passible with the body, bicause no-
thing Incorporall can suffer with that
which is corporall, nor contrariwise.
And others haue thoughte that the
soule yet in the body, suffereth all in
it selfe, and the body nothing: which
thing they would seme to collect from
experience of the Corpes or Karkas
separate from the soule, feeling no-
thing at all: much like to a Picture fra-
med in Waxe, whiche if you cutte,
pricke, or burne, because it hath no
soule,

soule, it neyther suffereth nor feeleth any thing at all. Bothe whiche opinions are reiected, as repugnante to sounde Philosophie and Diuinitie. For there is such a Sympathie betwene the body and soule, that the inclination of the soule follovveth the constitution of the body, & is affected with the motions thereof, as it may be evidently scene in gluttonie, drunkenesse, and diseases of the body, when the minde is oppressed vvith dulnesse and sorrowe. And contraryvvise, the body follovveth the disposition of the mynde, as in loue, feare, heauynesse, and pleasure, it dothe manifestlie appeare. Whiche thinge hath moued some menne to vwrite that there is no lesse consente betwene the bodye and the soule, then there is betwene fyre and brymstone: whiche as Plinie writeth, hath in it a certayne oyle, wherewith all fyre is familiarly cherished: albeit howe the soule suffereth in the bodye, suche is the great dulnesse and

Arist. initio libri de Phisiogno.

Galenus.

Alcinous.

Plin. li. 35 cap. 15.

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and darknes of our minds, that we can not exactly see the same. The learned suppose that the externall senses doo bring this object vnto the interior senses, which discerneth and iudgeth of them whether they be good or euill, the spirites moued vwith this iudgement, passe vnto the hart: which beeing as it were touched and stricken, it eyther coueteth or detesteth the object. Lastly the soule receyueth these thinges brought vnto him by the senses, and pronounceth of them eyther as consonant and dissonant to nature, wherevpon ariseth extreme and vehement mocions, to witte, great sorrowe and feare in the destruction of nature: and contrariwise ioy and gladnes in the conseruation of the same.

Suche compassions and suffering of the soule and body together are apparant, when we here lament the miseries and destructions of our frendes, as in Iacob for Ioseph. in Cesar for Pompei, and in Dauid for Absolon. And we our selues not seeing but hearing of the sorrowful estate, or of the dread-
full

full deathes of our parentes or children, do feelee in our soules a wounderfull commotion or compassion, wherein albeit the body smarteth also, yet that the cheefe passions bee in the soule, all men hauing common sense muste needes by experience acknowledge and confesse. But the passion or suffering of the soule cannot be scene in any example more clearly then in oure sauour Christe the night before his passion: Whiche no christian can reade without greate passions in hys owne soule, for how lamentable is that voyce of Christe: *My soule is heavy vnto death.* Of the which sorow the Psalmist speaketh: *The paynes of hell haue compassed me round about, the snares of death haue taken hold vpon me.* And the Euangelist saint Luke sheweth by a manifest signe the passions of his soule, when as for anguisher of mynde he sweat thicke cruddes of blood. For thus he sayth: *He being in an agony prayed very long, and his sweat was as it were droppes of blood trickling downe to the ground.* For it was fit & conuenient, that as hys death was
L. j. more

Luke. 12.

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more bytter then any creatures death, touching the senses of his bodye; euen so that the passions of his mind shoulde passe and exceede all others also. For as his feruent loue towards vs, made the sense of death lesse paynfull in hym: So the greatness of our finnes in body and mind did as it were inforce the iustice of God, to diminishe no kynde of severitye and sorow: which was so greuous, that the Angels came and did comforte him; For his diuinity ceased, and (as it were) for a tyme withdrew him selfe, that his manhoode might feele in deede the heavy burden layde vppon him, and might be payned and punished in deede, pressed vwith Gods anger, not for his sin, but for mans, which notwithstanding, he made his owne, taking vppon him our cause, & accepting to him selfe the chalenge which the lawe, sinne, hell, & death, had proclaymed against vs. And therefore sweetely vvriteth Irenaeus
As he was a man that he might be tempted, so he was God that he might be glorified:

fied. And the Godheade rested whilest he was tempted, crucified, and executed: But he assisted the manhood againe, that he might be able to susteyne those cruell tormentes, that he might rise from death to lyfe againe, that he might ascende vp into heauen, and be glorified.

Concerning the passion of the soule seperated from the body, or conioyned to the same after this lyfe, in what sort and maner it is, I am vncerten, neither can I finde any great thing written of it, and therefore according to the common sayinge: *It were better to doubt of* things secrete, *then contende about things* vncertaine. Some there be that thinke soules seperate from the body, cannot feele anye corporall tormentes: But onely the inward vexation and gnawing of the conscience, whose worme dieth not: But if the soule whiche is a substance spirituall, bee conteyned with the body & afflicted with the body, why may it not be tormented with corporall fire seperate from the body. God is able to punishe wicked soules without material elementes: But it is

Hugo de sacramētis lib. 4.

Greg. li. 4. dialog.

fit that they should be afflicted vvith those things wherein they haue offended, and surely if the deuill and his angels being incorporall, be tormented in materiall fire: What maruell is it if the soules seperate before the general resurrection, abyde and suffer corporall tormentes.

But because we do not yet know the manner of those tormentes, let vs not doubt but that there be prepared for wicked soules greuous passions and tormentes. In such case that good saying of a scholasticall writer is not to be contemned: When God commaundeth vs to beleue any thing, we maye not mistrust thereof, because we cannot discusse the manner and order thereof by carnall reason. The sacred scripture, whiche is the mistris and lady of our faith, doth often manace the wicked, with such passions & tormentes. Why do we then curiously inquire any further of that which the scripture openeth no further? &c. Let those therfore that doubt vvith the felues of the passions and sufferinges of wicked soules after death, haue often in memory that dreadfull & dolefull speeche

Hugo de
sacramen-
tis. li. 2.

speeche of vicked soules touching
 their sorowes & punishmet after this
 lyfe, which the wise man expresseth af-
 ter this maner: When they shall see hym, Sapie. 5.
 they shall be vexed with horrible feare, and
 shall be amazed for his wondrousfull relie-
 fance, and shall chaunge their myndes, and
 sigh for grief of mind, & say within theselues:
 This is he who we sometyne had in derisio,
 & in a parable of reproch. We fooles thought
 his life madnesse, and his ende without ho-
 nor. How is he accompted among the chil-
 dren of God, & his porcio among the saints?
 And a litle after: The shal the thūder bolts
 goe streight out of the lightnings, and shall
 fly to the marke as out of the bent bow of the
 cloudes, and out of his anger that throweth
 stones, shall thicke hayle be cast, and the wa-
 ter of the sea shalbe wrothe against them, &
 the fluddes shall mightely ouerflowe, and a
 mighty winde shall stande up against them,
 and lyke a storme shall scatter them abroad.
 Our sauour Christ the fountaine and
 wespring of all truth, setteth foorth in
 significant speech the passions and suf-
 ferings of wicked & damned soules af-
 ter this maner: Depart ye cursed into e-
 L. iij. nerlasting

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- Mat. 25.* uerlasting fire which is prepared for the di-
uill and his angels, where their worme dieth
Mar. 9. not, and their fire neuer goeth out. And for
feare of that paine, they shall at that greate
day runne into the holes of rockes, from be-
Iesa. 2. fore the feare of the Lorde, and from the
glory of his maiesty, when he shall rise to de-
stroy the earth: And they shall beginne to
say to the mountaines, fall on vs, and to the
Luke. 23. hilles, couer vs, and hide vs from the presence
Reue. 6. of him that sitteth on the throne, and from
the wrath of the lambe, for the greate day of
his wrath is commen, and who can stande,
Rom. 2. when as tribulation and anguish, indignati-
on and wrath, shall fall aboundantly vpon the
disobedient. And all suche as turne the glory
of God into wantonnesse, and deny God the
only Lord, and our Lord Iesus Christ, shalbe
Iude. punished with the wicked angels, which kept
not their first estate, but left their owne ha-
bitation, and are therefore reserved in euer-
lasting chaines vnder darkenesse, vnto the
iudgement of the great day, where the greate
tormentes and flaming fire shall afflict
Luke. 16. them. That great and mighty princes would
be glad if a poore begger would coole their
tongue with one droppe of water. And this is
all

all that I can say of the passions of the soule. The lyuing God and heavenly father, for his sonnes sake Iesus Christ, gouerne vs with his holy spirite, that we may neuer come to the feeling of those infernall tormentes, and confirme vs vnto the ende, that we may be partakers of those ioyfull passions in the heavenly habitations, which our sauour and redemer Iesus Christ hath purchased for vs with his bittter passion and precious death, whiche God graunt vs all, for his mercies sake. &c.

I haue sufficiently spoken of the seates or places of spirites, vwhen they be seperate from their bodyes. Nowe it resteth that I say something in what ^{In what} ~~maner~~ ^{maner} ~~they~~ ^{they} ~~are~~ ^{are} ~~con-~~ ^{con-} ~~ueighed~~ ^{ueighed} ~~to~~ ^{to} ~~their~~ ^{their} ~~ap-~~ ^{ap-} ~~pointed~~ ^{pointed} ~~places.~~ ^{places.} maner, and at what tyme they are conueighed thither. Touching the maner I can not put downe any certen thing. For that is knowen to God alone, and is but shadowed, as it were, in the holye scripture, to witte, that the foules of holy menne are caried into Abrahams bosome. But vwhat kinde of motion that is, vwhether it bee naturall or supernaturall, I vvyll not
L.iiij. examine:

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examine: and yet I assuredly belecue that God can and dothe accomplishe that whiche he hath promised. His promise is, that saythful Soules should passe from death to life. He sayth also vnto the theete, *Thou shalt be with mee this day in Paradise:* signifying that passage to be as it were in a moment. And what men oughte to thinke of the soules of the vngodly, it may easily be gathered of the contrarie: That they be caried by the foule feedes into the bosome of Cayne and Esau.

**In what
space of
time soules
are conuey-
ed to their
Abanctions.**

And as cōcerning the space of time wherein Soules are eyther translated into heauen, or cast downe into hell: The question is not onely profitable, but also necessarie to be discuffed in these times. For there are in this age some vngodly men, who affyrme that soules departing from their bodies, do not passe foorthwith into heauen, but to slepe as it were in heauie drowlines, or depe Lethargie, vntil the day of iudgment. Agayne there are some others that do both belecue, and confidently maynteyne, that soules do not ascende
into

into heaven before they be moſte exactly examined and tried in the fire of Purgatorie. As if a man ſhould ſay, that ſoules are forſtalled and intercepted in their iourney by Pirates or Theeues, & ſtayed ſo long in cuſtodie, vntill eyther they or their freendes do by ranſome redeeme & deliuer them. I denie and vtterly reiect both theſe phantaſticall opinions, & ſay; that without al doubt ſoules ſeparate from their bodies doe neither ſleepe, nor yet goe into any purging or tormenting fyre; but that both waking & liuing moſt perfectly, and beeing vntouched with any tormentes, they are in a moment and twinkling of an eye, eyther transported into heaven, and enioy bleſſednes, or throwen downe into hell, and feele euerlaſting and endleſſe tormentes.

The drowſie ſleepers haue nothing to alleage in defence of their *Lethargie*, but that the ſcripture noting the ſtate of godly men after death, maketh mention of Sleeping, as, *He ſlept and was added to his Fathers*. The Apoſtle alſo ſaith, *I would not haue you ignorant of thoſe that ſleepe,*

leepe, speaking of the dead. But this is
 out of all controuersie: As soules inha-
 biting their corporall bodies, did not,
 neither could by any meanes *leepe*:
 so much lesse being disburdened ther-
 of doe not *leepe*. The Phrase *sleeping*
 then is referred to the Karkas: For all
 they *leepe* in the Lorde, that dye in a
 true fayth. And as men after they
 haue rested their Lymmes in *leepe*,
 doo awake, aryse, and labour: Euen
 so the body is not altogether extin-
 guished in death, but *sleepeth* in peace
 and rest, and shall arise and liue al-
 waye at the daye of iudgemente. In
 which sence godly men are not sayd to
 dye, but to *leepe*: and therein is the
 misterie of the resurrection of our flesh
 signified. Which thing for that these
 drowsie sleepers consider not, they re-
 ferre that vnto the soule, which apper-
 teyneth onely vnto the body.

And it is worthy the obseruatiō, that
 Iohn bishop of Rome, the .xx. of that
 name, was cyther the author or sup-
 porter of this Heresie, which he main-
 tained so obstinately, that by coaction
 only

only he retracted the same. For the di-
 nities of Parris, by the aide of king Phil-
 lip of France, surnamed the *Faire*, cau-
 sed him to reuoke his opiniō. For the
 said Phillip begā to withdraw himself
 & al his kingdome frō the byshops sub-
 iection. The Pope therefore altred his
 sentence, happely not frō his hart, but
 for feare of leeing such a porciō of his
 Popedome. He recanted therfore this
 publicuely, and that not without the
 sound of a Trūpet, as father *Gerson* him *Ioh. Ger-*
 selfe beeing a Papist beareth witnesse: *son in Con-*
 Wherin let the reader note by the way *cione de*
 whether the *gates* of bell haue preuailed *Paschate.*
 against that *Papall See*, vwhen that Idol *Massau.*
 sheheard with the face of an Harlot,
 sent two learned Friers frō Rome vnto
 Parris, to *maintaine* that doctrine.

But Christ himselfe the true shepe-
 heard, that gaue his life for his shepe,
 sayth, *He that beleeueth in the sonne of God,* *Iohn. 3.*
is not iudged, but he that beleueneth not, is
iudged already, because he beleueneth not in
the onely sonne of God. Heerevnto is that
 place of Saint Iohn to bee referred:
And I heard a voyce from beauen, saying *Reuela. 14.*
 vnto

Of the Immortalitie

unto me, write, Blessed are the dead which
dye in the Lorde. The blessed man is
commaunded to write this heauenly
Oracle, to thende it shoulde remayne
continually, and be redde of all men.
Wherein it is intimated of the maner
and instancie (as it were) that the sou-
les of those that departe hence in the
Lorde, are immediatly transported in-
to ioye and blisse: as Christe sayde to
the penitent Theefe, *This day thou shalt*

Soules go bee with me in Paradise. Thother opini-
~~not into pur~~ on of Purgatorie, which was generally
~~gatorie af~~ receyued in Gregorie the greate his
~~ter & death~~ time, is as erroneous and impious.
~~of the body.~~

For the soules are eyther clensed
from their filthynesse by that fyre,
or els they are washed and scoured by
dolour and torments, which they there
suffer. If they say by ~~verue~~ of that fire,
it then followeth that sinners are not
onely sanctified by the bloodde of
Christe. But by vwhat testimonies of
Scripture can they sheve suche ver-
tue to bee guen to that fire: Hathe
God chaunged his counsell & purpose
of old, and hath he novv in these latter
times

times substitute this fyre in steede of
the sacrifice of his sonne Christe? No
man maye without great shame and
impietie auouch any suche thing. Or
if they say that our sinnes be remitted
in respecte of our agonies: it follo-
weth then that wee are not purified
onely by the passions of Christe. And
then wee muste vrge them (if they
can) too confirme their supposition
oute of Gods worde: and to shewe
where suche priuiledge is geuen to our
ovne merites and sufferinges. The
Forerunner of Christe telleth his Dis-
ciples, that the saythfull are purified **John. 3.**
by Christe. And the Apostles doo
with one mouth evidently testifie
that Menne are sanctified onelye by
the blood, passion, and merite of
Christe. Peter sayth, *There is no o-*
ther name geuen among menne, by the
whiche they maye bee saved. Agayne;
Actes. 4.
Knowe that you are redeemed, not with
corruptible thinges, as golde and siluer,
but with the precious blood of a Lambe
unspotted. Sainct Iohn also saythe: **1. Iohn. 1.**
The blood of Iesus Christe dothe clense
us

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158.
Rom. 1.

Heb. 1.

Gal. 2.

159.
160.

161.
Cypri. con-
tra Dome-
trianum.

us from all our sinnes. The same in ano-
ther place: *Christe hath loved vs, and
washed us from our sinnes with his blood.*
The Apostle writeth thus vnto the
Hebrewes: *By him selfe hath he purged
our sinnes, and is sette downe at the right
hande of God on Highe.* Note howe
significantly he addeth, *by him selfe,*
that hee mighte exclude all others.
And to the Galacians: *If iustice com-
meth by the Lawe, then is Christ dead
in vayne.* And in the like manner I
reason agaynst the Papisses: If men
bee censed and scoured from sinne
by the fyre of Purgatorie, then hath
Christe in vayne shedde his blood
upon the Crosse, for the guyktes and
offences of Mankinde. For to vvhath
purpose dyd Christe sweate water
and blood, and taste of that moste
bitter Cuppe of death, if oure sal-
uation mighte haue bene vvrought
by the fyre of Purgatorie. Humaine
testimonies doo very vvell agree and
accord vwith the Scripture. S. Cyprian
sayth: *When men departe from hence,*
there resteth no place for repentance, nor
any

any effecte of satisfaction. Lyfe is beere
 eyther gotten or laste. And Sainct Au-
 gustine sayth: Gods mercye respecteth *August. de*
 all those that repent in this worlde: But *tempore,*
 repentance is fruitlesse in the worlde to come, *ser. 66.*
 for there muste we giue an accomptes of our
 workes. And Sainct Chrysostome: After *Chryso. ad*
 the ende of this lyfe there are no occasions of *populum,*
 merites: euen as Wraistlers looke not for *homil. 22.*
 a Crowne, after the Games bee finished.
 Let vs arme oure selues vvyth these
 testimonies, and vtterly reiecte that
Romishe dreame of Purgatorie: wher-
of (as I haue sayde) there is not one
vvorde in the holy Bible. For these
 places: Wee wente into fyre, and into
 water, but thou broughte vs into a weal-
 thie place. Agayne: The fyre shall trye *Plal. 66.*
 enery mans worke, of what sorte it is: doo *1. Cor. 3.*
 signifie the afflictions and temptations
 of the godly in this life: for the elect &
 chosen children of Christ, being in this
 vale of misery, are in a very purgatory,
 and do passe through fire & water in-
 to eternall blisse: according to that
 saying, *Whosoever will liue godly in Christ,* *1. Tim. 3.*
shall suffer persecution.

They

They vsed two principall proppes or
 postes to stay their ruinous purgatory:
 the first is that, that the auncient fa-
 thers prayed for the ease and deliue-
 rance of soules after their departure
 from the bodye: Therefore, say they,
 there is a purgatory. For those that
 are in heauen haue no neede of pray-
 ers, & in hell they auayle not, for there
 is no redemption: It followeth then
 that there is a third place where soules
 are stayed, out of the whiche they are
 deliuered by prayers. Thus they argue
 but out of their owne braines, without
 authority of the holy scripture. It can
 not be denied that the auncient fa-
 thers prayed for the deade: And it is
 most euident what learned Augustine,
 eloquent Chrysostome, and other olde
 writers haue written of this matter.
 But the question is, whether they write
 well and soundly or not: For all opini-
 ons of elder time are not by and by
 for antiquitie to be embraced, for eue
 the best of the haue their spots and er-
 rors: and that which some do produce
 with full mouth oute of the booke of
 Machabies

Machabie's approneth nothing: For that booke is not Canonical, euen by the testimonie of S. Hierome. It were requisite that they should confirme this opiniõ out of the holy scriptures, which do plentifully and playnly contain al things needful for our saluatiõ. But ther is not extât in the whole body of the Byble, any receined or Canonically exāple, no precept, nor yet promise, that prayers made for the dead, should be auaylable: There is often mētion made in the bible of the death and funerals of many godly men: but no vvhere is there any thing spoken of prayers and oblacions for the dead. The Papistes doo vrge vehemently the auncient custome of praying for the dead in the primatiue Church, to establishe this their opinion. Whereas the primatiue Church neuer vsed suche prayers to make satisfaction, or to obtaine remission of sinnes. But to this end, that in the publike prayers of the church they might geue an euident testimonie of their belefe that soules perishe not, & that bodies rest in the bo-

M.j.

wels

Of the Immortalitie

wels of the earth, in sure and certeyne hope of resurrection, and herein were men admonished of their owne corruption, & of Gods mercy. Moreouer in this exercise the church did openly comforte those that continued in mourning and lamentation for their deade, and sheved their loue and deuocation vnto them in that laste farewell. And finally vvhervas Prayers is of two sorts, eyther a petition, or geuing of thanks, the church vsed the second part onely, and prayesd God that the faithful were receiued into Abrahams bosome. Whosoever then teacheth that prayers were vsed in ancient time to any other ende, they charge the old fathers with impiety. For to saye that the finnes of the dead are washed away with the prayers and merites of liuing men, and that so recōsiliation is made betwene God and man, is an opinion hereticall and damnable. Chrysostome and Augustine vvere excellent men, but men notvwithstanding: The one hauing a golden mouth vttereth now and then leaden words: & the other albeit

beit a bright light of Christes church,
yet he now & the suffereth an eclypse.
And yet if hee be considered speaking
out of scripture, he pronounceth thus:
*Reade the writings of our saviour, & learne
that when men depart hence thither, no mor-
tall wight can socour vs.* Aug. agreeth not
with him selfe (as the learned knowe)
neither in purgatory, nor yet in praier
for the dead. Sometime he saith it may
not be denied, *That soules departed this
life, are releued by the deuotiō of the liuing,
when the sacrifice of the mediator is offered
for the, or whē men giue almes in the church.*
And sometime he vtterly denieth the
same, saying: *Euē as mā is at his last gaspe
departing this life: euē so shal he be at the day
of iudgement. In vaine dost thou cōmit thy
care to thy freinds & kinssfolkes: For no mā
shal redeeme thee faithfully after thy death:
because thou wouldest not redeeme thy self in
thy life time.* Surely the fathers of the
primatiue church require that all
thinges should be confirmed by the
holy scripture: They require it (I
say) of all writers, doctors, counsailes,
yea, and of the Pope him selfe. There-
fore vvoulde not Saint Augustine vrge

*Chr. de la-
zaris, ho. 2
& ad popu-
lum Anti.
homil. 22.*

*Augu. de
verbis do-
mini, sermo
21.*

*Augu. de
cem. sermo
219.*

*Aug. con-
tra Max.*

*Arriano-
rum episco-
pum. li. 3.
ca. 14.*

M. ij.

Max.

Of the Immortalitie

Gers. parte
I. de exa-
minatione
ap̄elrinarū

Maximus the Arrian, with the authority of the Nycene counsaile, but with the scripture onely. Father Gerson saith: *That more credit is to be giuen to a simple man without authoritie, being right well learned in holy writte, in a cause of doctrine, then vnto the popes declaration.* Sith that then we haue already approued that purgatory can not agree with the worde of God: We neede little to regard what counsailes, fathers, or the bishops of Rome haue thought, written or determined.

2. The second
grounde of
purgatory.

Their seconde grounde is more ridiculous: For where as they reason thus: *Many dead persons haue bene restored to lyfe by Christ and his Apostles: these were neither in heauē nor yet in hel: It resteth that they were in purgatory.* A rashe and leude consequent: where their abode was before they were reuiued, what were it but curiously and presumptuouslye, to endeuour to resolve that, seeing that wee finde it not discided in Gods word: It is not needfull for vs to knowe what became of that small number, neither may purgatory

gatory be inferred thereof: But if it be
lawful to gesse (which the papists pre-
sume most licentiously) God mighte
cōserue them, as he doth lyuing men
in a sleepe, where we neither see nor
heare, our externall senses being stay-
ed, & shut vp: And yet the soule hauing
for all that her internal accions, is not
idle, but seeth and doeth meruelous
thinges, much lyke the Apostle, who
being rauished of senses & in a traūce,
saith that he was rapt vp into the third *2. Cor. 12.*
heauen, where he sawe such thinges as
was not lawful to vtter: But whether it
was in the body or out of the body, he
plainely confesseth ignorance: And
yet none will be so madde to buylde
out of this texte a fourth place after
death, to witte of men that be in Ex-
tasies or traunces. But for better
prooffe of their rotten building, they
say that mens soules appeare in earth
after the resolutiō from their bodies. *Apparition
of spirites.*
For Rabanus Maurus, a greate learned *Rabanus
Maurus.*
man, and a byshop, writte vpon heare-
saye and reporte of Pope Gregory *Insti. li. 2.*
and venerable Bede, *how walking ghostes cap. 44.*

M. iij.

hane

Of the Immortalitie

haue reueled in visions and apparitions, that oblations and prayers for the deade are wondrous profitable and holosome. Good Lorde is it not a worlde to see that learned men vvil builde vpon such rouble: For the immortal God forbiddeth men in his lavve to searche for the truth of soules departed, and by the mouth of his prophet, hee sendeth vs vnto the lavve, and by his Euangelistes hee shevveth plainely that Moses and the prophetes muste be herde, and that Responces of the deade must not be looked for, and that no holy soules shall be sent from God, to instructe vs in any thinge. And as for the cursed and damned spirites, vwhat man hauing but naturall sence, vwill once gine his eare vnto them.

Deu. 18.

Iesa. 8.

Luk. 16.

*De anima
in fine li-
bri.*

Tertullian dysputeth heereof very largelye and moſte learnedlye, aunſvering ſome that made greate vauntes, and ſayde, that by Nycromancy they vvoulde call vp this and that

that mans soule, but all such doyings
(saith he) are nothing but the sleighes
of Satan, deceauinge and blindinge
the simple. And Chrysostome dis-
courseth at large the same question
after this maner: *Whether soules may*
wander on earth or not, thou maiest ga-
ther by the rich mans wordes, who desi-
reth but can not obteyne: And a little
before, *what shall we answere to these voy-*
ces, I am such a mans soule. He answreth:
But these procede frō the fraude, and subtilty
of the diuill, for it is not in deede the soule of
any deade man, but of the foule feende.
And in another place: *Therefore al-*
though one do arise from the deade, yea, or
if an Angell shoulde descende from heauen,
yet ought we aboue all thinges to credit the
worde of God: but the deade doe not appeare
to the lyuing, For if God should permit that,
then in processe of tyme, the diuill woulde
bring into Gods church straunge doctrynes,
and the scripture into contempt. &c. There
is no example in the vvhole bible of
any such apparition of the dead. For

Chryso. 8.
ca. in Ma-
theum ho-
mi. 29.

Chr. in cō-
cione de di-
uine & La-
zaro.

M. iij. those

Of the Immortalitie

those things vvhich are spoken of Samuel, do nothing strengthen this popish error. That Warwolfe or Maske
2, Sam. 28. vvas not Samuel, but satan him selfe,
vvhich partly by the predictions vttered
Aug. li. 2. by Samuel yet alvve, and partly by the
ad simpli- horror of the whole campe, did diuine
cianum & the ende and euent of the battaile the
questu. ad day follovvng.

Dulcitium But I cease to say any more of this
matter, & do referre the Readers desirous to reade more of this matter vnto that pleasant booke of Lauaterus,
intituled of the walking of soules & ghostes
Ludouicus in the night season, vvhich that man with
Lauaterus greate varietie, learning, and iudgement, prosecuteth this matter. I
de spectris. thought breecfely to note thus muche thereof, it beeing even incident into my treatise: And do trust that the indifferent Reader is satisfied by the authorities of holye scriptures, that suche ghostes and maskes of soules, or by vvhich other name soeuer it shall like men to terme them, are mere illusions of satan, directly fighting against
the

the sinceritie of Christes gospels. And seeing that purgatory rakers, goe about to mainteyne their opinio thereby: It is most apparāt that they labor to proue an vncertaintie, by a thing most vncertaine: Moreouer you see it out of all controuersie, that the opinion of purgatory is not founded vpon Gods vvorde: Wherein soules should firste be purged, and so depart into euerlasting blisse. I haue moreouer declared, that the soule after seperation from the body doth not fall into Epimenides dreame, nor yet into anye brutishe sleepe and Lethargie vntil the day of dome: But that by and by after seperation from the body they enioy peace and felicitie. As for these textes and such lyke: *Who shall make confession vnto thee in the hell, and the deade shal not prayse thee*, are to be vnderstoode of externall vvoorshipping, and not of soules departed from their bodies.

Thus hauing remoued all impediments and stumbling blockes out of the vvay, I vvil returne to that vvch I promised before, to discusse some
 vvhat

*Soules of the righte-
 ous immedi-
 ately after
 death asced
 into heauē.*

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John. 3.

vvhath more largely : namely, that the
soules of the elect and godly men doo
immediatly after their departure from
the body, passe into heauen, and enioy
eternall peace and blessednes. I vnder-
stande the like by a contrarie of the
soules of wicked and vnbeleuing men,
that after bodely death are throwen
doyvne into hell, and afflicted with
endlesse tormentes. Christ our saui-
our sayth playnly in the Gospell : *He
that beleueneth in the sonne of God is not iud-
ged : he that beleueneth not is iudged abreadie,
because he beleueeth not in the name of the
onely begotten sonne of God. Agayne: This
is the will of him that sent me : that all those
that see the sonne, and beleue in him, should
haue euerlasting life, and I will rayse him
up at the last day.* The laste day of a
man is the howre of death, Christe
preserueth vs by his povver at that
instante, that oure Soule neyther pe-
risheth, nor feeleth any tormentes,
but lyueth in great ioye and glorye.
There is also annother laste hovvre,
euen that great day of generall iudge-
mente, vvhenn Chryste shall rayse and
iudge

iudge all fleshe, glorifying the bodies
and soules of hys electe and chosen
children euerlastingly. Moreouer the
Lorde speaketh thus in hys Gospell:
Verily verily I saye vnto you, he that hea- John. 5.
reth my woorde, and beleueth in him that
sente mee, hath euerlasting life, and shall
not come into iudgement, but shall passe from
death to life. Thys place, if there vvere
no other, dooth put the matter oute
of all controuersie. For fyrste, leaste
any man shoulde doubte of the truth
of the matter, hee svveareth deeply
by a repetition: Then he subioyneth
the onely instrument of our saluation,
vvhiche consisteth in hearing Goddes
vvorde, and beleeuing the same: For
it is not inough too heare the Gos-
pell, vnlesse a man imbrace the same
vvith the armes of fayth. Consider al-
so howe assuredly and certaynely hee
promiseth saluation too all beleeuers.
Hee bathe (saythe hee) euerlastynge lyfe:
He sayeth not, He shall haue, but He
hath. Hee leaueth no occasion of
doubtinge, or too thynke of any place
in the vwaye. Marke well also, howe
by

Of the Immortalitie

by waye of interpretation he declareth more plainly when & howe the faithfull obtaine eternall life, saying, *He shall not come into iudgement, but passe from death to life.* Those men come into iudgment, who pleade their cause before a Iudge. They also come into iudgement, that are punished by the Iudges sentēce for their offences. But the children of god haue no cause to plead before a Iudge, for al their sinnes are wholly forgiuen. It is God that iustifieth & absolueh, who is he thē that shall condemne them? They are not then subiect to any torment, for Christe hath suffered death vpon the Crosse, that all his chosen might be pardoned their punishments, and set at libertie. And lest any should thinke of any meane time or place to be betweene death & euerlasting life, he addeth, *But hath passed from death to life,* signifying the certentie therof by wordes of the preterperfectence, and not of the future time, & the immediat possessing of eternall life. Agayne we reade: *I heard a voyce from heauen, saying vnto me. Write, blessed are the dead that dye in the Lord fro henceforth: Euen so sayth the spirite, that they may rest from their labours, but their workes follow them.*

them. Here we see an vndoubted and heauenly oracle of the blessednes of men dying in the faith. And Iohn is comaunded to put it in writing, that it may remayne to the posterity, the summewherof is this: *Blessed are the dead which hereafter dye in the Lord.* They dye in the Lorde that departe out of this life in the faith of Iesu Christ: which phrase the Apostle elsewhere vseth. And those that dye in a liuely fayth, are pronouncd blessed in very deede, and voyd of al miseries or agonies. And herevnto is added the article of time, namely henceforth, or out of hand: euen as it is spoken in the Gospel, *Hath passed frō death to life.* He annexeth herevnto *yea* or *Amen*: *So sayth the spirite, that they may rest frō their labours.* The labours of godly mē are sorrowes, calamities, afflictions, & other incomodities of this world, wherewith they are tormented, or rather tried & examined. Frō al such they are deliuered, sayth the spirite of veririe and truth. And if in this life they haue suffered any thing, or if they haue done any good workes, those followe them. Wherin I thinke this worthy to bee obserued, that he sayth not: *Their workes shall follow them, to deliuer them*

Of the Immortalitie

out of Purgatorie, but, Their workes shall followe them. The Papistes haue no good and suffycient aunsvvere to these cleare and moſte euident testimonies: They maye fighte vvyth vvordes and Sophistrie agaynst the trueth, but they can not ſubuerſte, nor ſuppreſſe the truth.

Reue. 6.

Gene. 4.

Sainct Iohn in his Reuelation declareth playnely vvhat Soules doo before Gods Throne. As the blood of righteous Abell cryeth vp to God from of the earth: Euen ſo the ſoules of them that are ſlayne, doo crye vnto the Lord, and require vengeance againſt Tyrantes: and pray for the deliuerance of Gods Church. And in another place he ſayth, That the Soules of the Sainctes are before Gods throne, and ſerue him day and night in his holy Temple. And theyr manner of reſte and peace he alſo deſcribeth, ſaying, that they hadde vvwhite robes geuen vnto them, that is, that they receyued of Chriſt a newe and heauenlie light, ioy, and the firſt beginning of eternall life, vntill the number of their brethren vvvere fulfilled: at what time they ſhould haue their totall and abſolute fruition of ioy both in body
and

Reue. 7.

Reue. 6.

and soule. And hereof speaketh S. Ambrose: *When man is dead his flesh corrupteth, his senses perishe, his speeche ceaseth: but the soule remayneth Immortall, receyuing a spiri- tuall life: It is called into another lande, full of diuine things, vvhetheras he beholdeth not vayne things, as in this life, but seeth a liuely substance of things: the reason is, for that it hath set aside the cloudye imaginations, and black darknesse of carnal senses: and the visar taken frō his face, beholdeth the bewtiful grace of eternal life.* *Amb. li. 2 de Abrahamo.*

These thinges I haue dravven out of the fountaynes of Israell, euen out of the vvelles of lyfe, touching the Reasonable Soule of man. And frō the botome of my hart I beseech the sonne of God, our Lorde Iesus Christ, crucified and risen agayne, that he would hasten his cōming, that his Elect may enioy in body and soule the eternall societie of God, and that the Reprobate may be cast into euerlasting torments. And in the meane time when our soules shall be loosed out of this prison, that he vvoulde receyue them into his heauenly citie, to liue with god & his Saints in endlesse blissfulnes: *Ambro. de bono mortis. ca. 11.* whereof Sainct Ambrose speaketh most sweetely and comfortably: The soules of righte-

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righteous men reioyce that they haue
vanquished the fleche, that they are not
intāgled any longer in the snares therof,
that they by the free gift of God haue at-
tayned vnto securitie : wheras the soules
of wicked men are enwrapt in errours
and perturbations, & are vexed with the
remembraunce of their offences, and are
disquieted with certayne fluddes or seas,
as it were, of thoughtes and cares. But
as for the godly, they prayse God that
they are deliuered from the rigor of the
lawe by grace, and haue thenceforth no
occasio to feare that great day of Dome,
sithe that nowe they are translated out
of the prison of this corruptible body, in-
to most perfect light and libertie, and do
in dede possesse their inheritance pro-
mised and purchased vnto them
by the blood of our Lorde
and Sauour Iesus
Christe.

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